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AN

ELEGANT

And Learned

DISCOURSE

OF THE

Light of Nature,

With ſeverall other

TREATISES:

Viz.

- *The Schiſme.*
- *The Act of Oblivion.*
- *The Childes Returne.*
- *The Panting Soul.*
- *Mount Ebal.*
- *The White Stone.*
- *Spiritual Opticks.*
- *The Worth of Souls.*

By *Nathanael Culverwel*, Maſter of Arts, and lately Fellow of *Emanuel* Colledge in *Cambridge*.

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London, Printed by *T. R.* and *E. M.* for *John Rothwel*, at the Fountain and Bear in *Cheap ſide*, iu Gold-ſmiths-row. 1654.

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To the Reverend and Learned

ANTHONY TUCKNEY.

D. D. Master of *Emmanuel* Colledge

IN

CAMBRIDGE,

And to the *Fellows* of that Religious and happy Foundation.

Honoured Sirs;

THE many testimonies of your real affection towards this pious and learned Authour, (especially while he lay under the discipline of so sad a Providence) deserve all thankfull acknowledgement, and gratefull commemoration: which I doubt not but himself would have made in most ample manner, had it pleased God to have granted him longer life, and father opportunity. But since Divine Providence hath otherways disposed; I thought it no soleciſme in friendship to undertake the Executorship of his desires, and

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so farre to own his debt of gratitude, as to endeavour some Publike acknowledgement of it, though the greatnesse of your benifits admit not of just recompence and satisfaction. Having therefore the disposal of his papers committed to me by his neareſt and deareſt friends, and finding them to be of such wroth and excellency as ought not to be smothered in obscurity; I interpreted this a fit opportunity to let both your selves and others understand, how deep an impression your kindnesse to him hath left in the apprehensions and memories of those his friends whom God and Nature had given the advantage of being more peculiarly interessed in his welfare. Upon which account I do here present you with this Elegant issue of his noble and gallant abilities; which besides the relation it hath to you by the Fathers side, would gladly intitle it selfe unto your acceptance and protection, as having been *conceived* in your Colledge, and delivered in your Chappel; and therefore hopes that you, who with much delight were sometimes ear-*witnesses* of it, will now become its *Susceptours*.

And thus having lodged it in its Mothers armes, I leave it to her embraces. On whose behalf

half I shall only offer up this serious and hearty wish; That as, by the blessing of heaven upon her fruitful womb, she hath been made a Mother of many profitable instruments both in Church and Common-wealth: so God would be pleased to make good her name unto her, and delight still to use her as the handmaid-instrument of his glory; that he would lay her topstone in his blessing, as her foundation was laid in his fear.

So prayes

The meanest of her sonnes,

Aug. 10. *and*

1652. *Your humble servant*

WILLIAM DILLINGHAN.

Navigation

Boy

Reader

bedhrmnu IcKoP

TO THE READER.

COURTEOUS READER.

NOt many moneths have passed since I sent abroad into the world a little Treatise, which knew it self by the name of Spiritual Opticks, with intention only to make some discovery of the minds and affections of men towards pieces of that Nature; which having met somewhere (it seemes) with kinde entertainment, and acceptance beyond its expectation; hath now perswaded all its fellows into a resolution to take wing, and adventure themselves upon thy candour and ingenuity. I intend not here to hang out Ivy; nor with my Canvase to preface this cloth of gold. The work is weaved of Sunne-beams, to hang any thing before it, were but to obscure it; yet something here must needs be said for mine owne discharge, and thy better satisfaction. Know therefore, (gentle Reader) that these pieces were first intended as Scholastick Exercises in a Colledge-Chappel,

pel, and therefore more properly suited to such an Auditory; yet I make no question but some of them, the White Stone *especially, may be read with much profit, by those who are of meaner capacities, and lesse refined intellectuals. The* Discourse of the Light of Nature *(which, though here it beare the torch before the rest, is younger brother to them all) was written above six years ago; the desine of it was, as on the one hand to vindicate the use of Reason in matters of Religion from the aspersions and prejudices of some weaker ones in those times, who, having entertained erroneous opinions, which they were no way able to defend, were taught by their more cunning seducers to wink hard, and except against all offensive weapons: so on the other hand, to chastise the sawcinesse of* Socinus *and his followers, who dare set* Hagar *above her Mistresse, and make* Faith *waite at the elbow of corrupt & distorted* Reason; *to take off the head of that uncircumcised Philistim with his own sword, but better sharpened; and then to lay it up behinde the Ephod in the Sanctuary. An enterprise I confesse, of no small import; which yet he hoped with Gods assistance, to have effected by giving vnto* Reason *the things that are* Reasons, *and unto* Faith *the things that are* Faiths. *And had the world been favoured with his longer life, the height of his parts,*

and

and the earneſt he gave, had beſpoken very ample expectations in thoſe who knew and heard him: But it pleaſed God (having firſt melted him with his love, and then chaſtiſed him, though ſomewhat ſharply) to take him to himſelfe; from the contemplation of the Light of Nature, *to the enjoyment of one* ſupernatural, *that φῶς ἀπρόσιτον,* Light inacceſſible, *which none can ſee and live; and to tranſlate him from ſnuffing* a Candle *here, to be made partaker of the inheritance of the Saints* in Light. *So that all he finiſht towards that undertaking was this* Diſcourſe of the Light of Nature *in general, not deſcending ſo low as to ſhew how the Moral Law was founded in it, or that Goſpel-revelation doth not extinguiſh it. Wherein, if, ſtanding in the midſt between two adverſaries of extreme perſwaſions, while he oppoſes the one, he ſeeme to favour the other more then is meet; when thou ſhalt obſerve him at another time to declare as much againſt the other, thou wilt then be of another minde. Judge candidly, and take his opinion, as thou wouldſt do his picture, ſitting; not from a luxuriant expreſſion (wherein he alwayes allowed for the ſhrinking) but from his declared judgment, when he ſpeaks profeſſedly of ſuch a ſubject. For inſtance, if any expreſſion ſeeme to lift Reaſon up too high; you may, if you pleaſe, otherwhere hear it confeſſe and bewail its own*

weakneſſe; [*chap.* 12.] *you may ſee it bow the head and worſhip, and then lay it ſelf down quietly at the feet of Faith;* [*chap.* 18.] *So that if thou reade but the whole diſcourſe, thou wilt eaſily perceive (as himſelfe would often affirme) that he abhorred the very thought of advancing the power of Nature into the throne of Free-Grace, or by the light of Nature in the leaſt meaſure to eclipſe that of Faith.*

I would not willingly by any Prolepſis *foreſtall thy reading, yet if thou ſhouldſt deſire a foretaſt of the Authours ſtile, I would turne thee to the beginning of the ſeventeenth chapter; never was light ſo beſpangled; never did it triumph in greater bravery of expreſſion. But I detaine thee too long. Let this ſuffice thee as a courſe Liſt to a finer Webb; or as waſte paper to defend this Book from the injury of its covers.*

Cambr. *Aug.* 10.
1652.

Farewell.

The

Courteous READER.

THis Diſcourſe, which had my Brother for the Author; might juſtly have expected me to have been the publiſher; And I ſhould think my ſelfe inexcuſable, in this particular, did not the remote diſtance of my preſent abode, and the frequent avocations from ſtudy, by attendance upon my Miniſtery, together with the ruines of a crazy body, ſomewhat apologize in my behalfe.

That is obvious and πολυθρύλλητον in every mans mouth that the Brother ſhould raiſe up ſeed to the Brother; but here, lo a friend that is neerer then a Brother, who reares up this living monument, to the memory of his deceaſed friend.

In this Treatiſe we may perceive, how the Gentiles Candle out-went us with our Sun-beams: How they guided only by the glimmering twilight of Nature, out-ſtript us who are ſurrounded with the rayes of Supernatural light, of revealed truth. Thou may'ſt here finde *Plato* to be a *Moſes Atticiſſans*, and *Aratus*, *Menander*, and *Epimenides* called into the Court, to bring in their ſuffrages to Saint *Pauls* Doctrine.

Here we may finde Reaſon like a *Gibeonite* hewing wood, and drawing water for the Sanctuary: *Jethro* giving counſell to *Moſes*. God draws us with the cords of a man; he drew profeſt Star-gazers with a Sar to Chriſt. *Galen* a Phyſician was wrought upon, by ſome Anatomicall obſervations to tune an hymne to the praiſe of his Creatour, though otherwiſe Atheiſt enough.

Reaſon though not permitted (with an over-daring *Pompey*)

to rush into the Holy of Holies, yet may be allowed to be a Proselyte of the gate, and with those devote Greeks, to worship in the Court of the Gentiles.

Naturall Light, or the Law written in the heart, emproved by that γνωστὸν θεοῦ which is written in the book of the creature in capital letters, so that he that runnes may read, is that which this Treatise beares witnesse to; where these Διόσκουροι, those heaven-borne-lights are set up in the soul of man, like those twin flames on the Marriners shroud, they presage a happy voyage to the fair Havens.

As for the bosome-secrets of God, Gospel mysteries, the Mercy-seat it selfe into which the Angels desire παρακύψαι, Reasons plum-line will prove too short to fathome them; here we must cry with the Apostle ὦ βάθος! Reason may not come into these Seas, except she strike her top saile; here we may say with *Aristotle*, at the brink of *Euripus*, not being able to give an acount of the ebbes and flowes, *If I can't comprehend thee, thou shalt me.*

It is storied of *Democritus*, that he put out his eyes that he might contemplate the better: I do not counsel you to do so; but if you would wink with one, the eye of Reason (captivate every thought to the obedience of Christ) you might with that other of Faith, take the better aime at the marke, to obtaine the price of the high calling in Jesus Christ.

Possibly and expression or two (more there are not) may seem to speak too much in Reasons behalfe; but if well examined, will prove nothing to the prejudice of free Grace: The whole scope of the book endeavouring to fill those land-marks and just bounds betwixt Religion, and Reason, which some (too superciliously brow-beating the handmaid, and others too much magnifying her) have removed.

These exercises suit well with the place where, and the auditours to whom they wered elivered, but like *A-*

ristotles

ristotles ἀ χρεάσεις φυσικαὶ these are not for vulgar eares; These Lucubrations are so elaborate, that they smell of the Lamp, *The Candle of the Lord.*

As concerning the Author of this Treatise, how great his parts were, and how well improved (as it may appear by this work) so they were fully known, and the losse of them sufficiently bewailed by those among whom he lived and conversed; and yet I must say of him ἀνθρώπινόν τι ἔπαθεν: And as it is hard for men to be under affliction, but they are liable to censures, *Luke* 13.2,4. so it fared with him, who was looked upon by some, as one whose eyes were lofty, and whose eye-lids lifted up; who bare himselfe too high upon a conceit of his parts (although they that knew him intimately, are most willing to be his compurgatours in this particular.) Thus prone are we to think the staffe under the water crooked, though we know it to be straight: However, turne thine eyes inward, and censure not thine own fault so severely in others. Cast not the first stone, except thou finde thy self without this fault: dare not to search too curiously into ἀνεξιχνιάστους ὁδοὺς of God; But rather learn that lesson of the Apostles in that elegant Paranomasy, μὴ ὑπερφρονεῖν παρ' ὁ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. *Rom.* 12.v.3.

Thus not willing longer to detain thee from the perusall of this Discourse; I commend both thee and it to the blessing of God, and rest

Thine to serve thee in any spiritual work or labour of love,

From my study at *Grundisburg* in the County of *Suffolk.* *August*, 18. 1652.

RICH. CULVERWEL.

All letters with a
head foot or must stand

Bear light your pen hand & body from
Carefully mind to end your line
Down-strokes are black

The *Discourse of the Light of Nature* conteines

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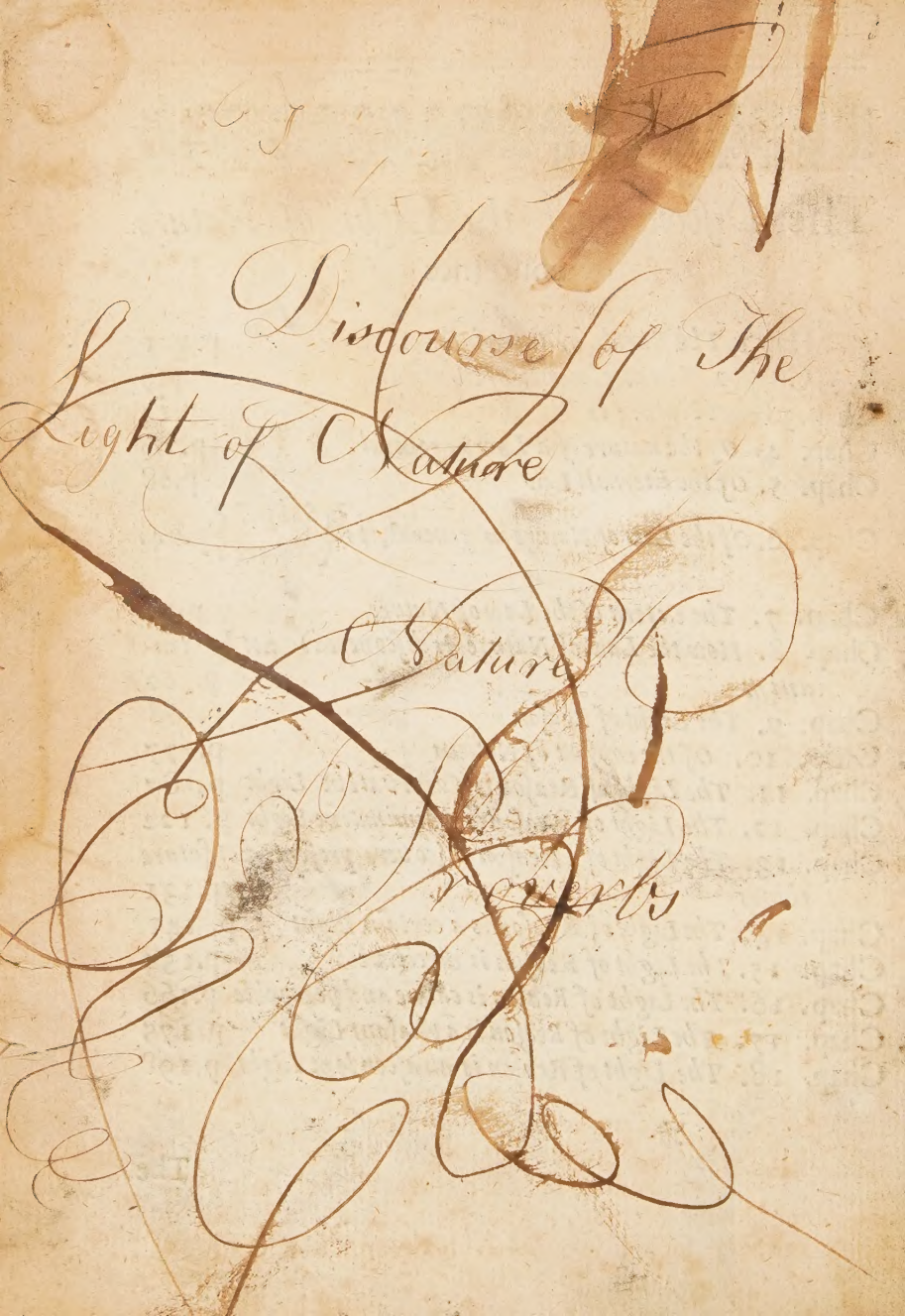

A DISCOURSE OF THE Light of Nature.

PROVERBES 20. 27.

נר יהוה נשמת אדם *Mens hominis lucerna Domini.*
The understanding of a man is the candle of the Lord.

Φῶς κυρίου, πνοὴ ἀνθρώπων, Steptuag. λύχνος κυρίου. *Aqu. Symm. Theod.* Λαμπὰς κυρίου. *Sic alii.*

CHAP. I.

The Porch or Introduction.

THIS is a work that requires our choyceſt thoughts, the exacteſt diſcuſſion that can be; a thing very material and deſirable, to give unto *Reaſon* the things that are *Reaſons*, and unto *Faith* the things that are *Faiths*; to give *Faith* her full ſcope, and latitude, and to give *Reaſon* alſo her juſt bounds and limits; this is the firſt-born, but the other has the bleſſing. And yet there is not ſuch a vaſt *hiatus* neither, ſuch a μέγα χάσμα between them, as ſome

would imagine: there is no such implacable antipathy, no such irreconcileable jarring between them, as some do fancy to themselves; they may very well salute one another, ἀγίῳ φιλήματι, *osculo Pacis*; *Reason* and *Faith* may kisse each other. There is a twin-light springing from both, and they both spring from the same fountain of light, and they both sweetly conspire in the same end, the glory of that being from which they shine, and the welfare and happinesse of that being upon which they shine. So that to blaspheme *Reason*, 'tis to reproach heaven it self, and to dishonour the God of *Reason*, to question the beauty of his Image, and by a strange ingratitude to slight this great and Royal gift of our Creator. For 'tis he that set up these two great Luminaries in every heavenly soul; *the Sun to rule the day, and the Moon to rule the night*; and though there be some kinde of creatures that will bark at this lesser light, and others so severely critical, as that they make mountaines of those spots and freckles which they see in her face; yet others know how to be thankful for her weaker beames, and will follow the least light of Gods setting up, thought is but *the Candle of the Lord.*

But some are so strangely prejudic'd against *Reason*, and that upon sufficient reason too, (as they think) which yet involves a flat contradiction, as that they look upon it not as *the Candle of the Lord*; but as on some blazing Comet that portends present ruine to the Church, and to the soul, and carries a fatal and venemous influence along with it. And because the unruly head of *Socinus* and his followers by their meer pretences to *Reason*, have made shipwrack of *Faith*, and have been very injurious to the Gospel; therefore these weak and staggering apprehensions, are afraid of understanding any thing, and think that the very name of *Reason*; especially in a Pulpit, in matters of Religion, must needs have at least a thousand heresies coucht in it. If you do but offer to make a Syllogisme, they'l straitway cry it down for carnall reasoning. What would these men have? Would they be banisht from their own essences? Would they forfeit and renounce their understandings? Or have they any to forfeit or disclaime? would they put out this *Candle of the Lord*, intellectuals of his own lighting? or have they any to put out? would they creep into some lower species, and go a grazing with *Nebuchadnezar* among the beasts of the field? or are they not

there

there already? Or if they themselves can be willing to be so shamefully degraded, do they think that all others too are bound to follow their example? Oh, what hard thoughts have these of Religion? do they look upon it only as on a bird of prey, that comes to peck out the eyes of men? Is this all the nobility that it gives, that men by vertue of it must be beheaded presently? do's it chop off the intellectuals at one blow? Let's hear a while what are the offences of *Reason*; are they so hainous and capital? what has it done? what lawes has it violated? whose commands has it broken? what did it ever do against the crown and dignity of heaven, or against the peace and tranquillity of men? Why are a weak and perverse generation, so angry and displeased with it? Is it because this daughter of the morning is fallen from her primitive glory? from her original vigour and perfection? Far be it from me to extenuate that great and fatal overthrow, which the sons of men had in their first and original apostasie from their God; that under which the whole Creation sigh's and groanes: but this we are sure, it did not annihilate the soul, it did not destroy the essence, the powers and faculties, nor the operations of the soul; though it did defile them, and disorder them; and every way indispose them.

Well then, because the eye of *Reason* is weakened, and vitiated, will they therefore pluck it out immediately? and must *Leah* be hated upon no other account, but because she is bleareyd? The whole head is wounded, and akes, and is there no other way but to cut it off? *The Candle of the* Lord do's not shine so clearly as it was wont, must it therefore be extinguisht presently? is it not better to enjoy the faint and anguishing light of this *Candle of the Lord*, rather then to be in palpable and disconsolate darkness? There are indeed but a few seminal sparks left in the ashes, and must there be whole floods of water cast on them to quench them? 'Tis but an old imperfect Manuscript, with some broken periods, some letters worn out, must they therefore with an unmerciful indignation rend it, and tear it asunder? 'Tis granted that the picture has lost its glosse and beauty, the oriency of its colours, the elegancy of its lineaments, the comelinesse of its proportion; must it therefore be totally defac'd? must it be made one great blot? and must the very frame of it be broken in pieces? Would you perswade the

Lutaniſt to cut all his ſtrings in ſunder, becauſe they are out of tune? and will you break the Bowe upon no other account, but becauſe it's unbended? becauſe men have not ſo much of *Reaſon* as they ſhould, will they therefore reſolve to have none at all? will you throw away your gold, becauſe it's mixt with droſſe? Thy very being that's imperfect too, thy graces, they are imperfect, wilt thou refuſe theſe alſo? And then conſider, that the very apprehending the weakneſſe of *Reaſon*, even this in ſome meaſure comes from *Reaſon*. *Reaſon*, when awaken'd, it feels her own wounds, it hears her own jarrings, ſhe ſees the dimneſſe of her own ſight. 'Tis a glaſſe that diſcovers its own ſpots, and muſt it therefore be brok in pieces? *Reaſon* herſelf has made many ſad complaints unto you; ſhe has told you often and that with teares in her eyes, what a great ſhipwrack ſhe has ſuffered, what goods ſhe has loſt, how hardly ſhe eſcaped with a poor decayed being; ſhe has ſhewn you often ſome broken reliques as the ſad remembrancers of her former ruines; ſhe told you how that when ſhe ſwam for her life, ſhe had nothing but two or three Jewels about her, two or three common notions; and would you rob her of them alſo? is this all your tenderneſs and compaſſion? Is this your kindneſſe to your friend? will you trample upon her now ſhe is ſo low? Is this a ſufficient cauſe to give her a Bill of divorcement, becauſe ſhe has loſt her former beauty and fruitfulneſſe?

Or is *Reaſon* thus offenſive to them, becauſe ſhe cannot graſp and comprehend the things of God? Vain men, will they pluck out their eyes becauſe they cannot look upon the Sunne in his brightneſſe and glory? What though *Reaſon* cannot reach to the depths, to the bottomes of the Ocean, may it not therefore ſwim and hold up the head as well as it can? What though it cannot enter into the *Sanctum Sanctorum*, and pierce within the Veile; may it not notwithſtanding lie in the Porch, *at the gate of the Temple called beautiful, and be a door-keeper in the houſe of its God?* It's wings are clipt indeed, it cannot flie ſo high as it might have done, it cannot flie ſo ſwiftly, ſo ſtrongly as once it could, will they not therefore allow it to move, to ſtirre, to flutter up and down as well as it can? the turrets and pinacles of the ſtately ſtructure are fallen, will they therefore demoliſh the whole fabrick, and ſhake the very foundations of it?

it? and down with it to the ground? though it be not a *Jacobs* ladder to climbe up to heaven by, yet may they not uſe it as a ſtaffe to walk upon earth withall? and then *Reaſon* it ſelf knows this alſo, and acknowledges that 'tis dazled with the Majeſty and glo ry of God; that it cannot pierce into his myſterious and unſearchable wayes; it never was ſo vain as to go about to meaſure immenſity by its own finite compaſſe, or to ſpan out abſolute eternity by its own more imperfect duration. True *Reaſon* did never go about to comprize the Bible in its own Nutſhel. And if *Reaſon be content* with its own ſphere, why ſhould it not have the liberty of its proper motion?

Is it becauſe it oppoſes the things of God, and wrangles a- 3.
gainſt the myſteries of ſalvation, is it therefore excluded? An heinous and frequent accuſation indeed, but nothing more falſe and injurious; and if it had been an open enemy that had done her this wrong, why then ſhe could have born it; but it's thou her friend and companion, ye have took ſweet counſel together, and have entred into the houſe of God as friends, 'tis you that have your dependance upou her; that cannot ſpeak one word to purpoſe againſt her, without her help and aſſiſtance. What mean you thus to revile your moſt intimate and inſeparable ſelf? why do you thus ſlander your own beings? would you have all this to be true which you ſay? Name but the time if you can, when ever right *Reaſon* did oppoſe one jot or *apex* of the Word of God. Certainly, theſe men ſpeak of diſtorted *Reaſon* all this while. Surely they do not ſpeak of *the Candle of the Lord*, but of ſome ſhadow and appearance of it. But if they tell us that all *Reaſon* is diſtorted, whether then is theirs ſo, in telling us ſo? if they ſay that they do not know this by *Reaſon*, but by the Word of God; whether then is there that *Reaſon*, when it acknowledges the Word of God? whether is it then diſtorted, or no? Beſides, if there were no right *Reaſon* in the world, what difference between ſobriety and madneſſe, between theſe men and wiſer ones? how then were the heathen left without excuſe, who had nothing to ſee by but this *Candle of the Lord?* and how do's this thruſt men below ſenſitive creatures? for better have no *Reaſon* at all, then ſuch as do's perpetually deceive them, and delude them.

Or do's *Reaſon* thus diſpleaſe them, becauſe the blackeſt Er- 4.

rours ſometimes come under the faire diſguiſe of ſo beautiful a name, and have ſome tincture of *Reaſon* in them? But truly this is ſo farre from being a diſparagement to *Reaſon*, as that 'tis no ſmall commendation of it, for προσωπον καὶ δόμεν πλαυγές, Men love to put a plauſible title, a winning frontiſpice upon the fouleſt Errours. Thus licenciouſneſſe would fain be called by the name of liberty, and all diſſoluteneſſe would faine be countenanced and ſecured under the Patronage and protection of free-grace. Thus wickedneſſe would willingly forget its own name, and adopt it ſelf into the family of goodneſſe. Thus *Arminianiſme* pleads for it ſelf under the ſpecious notion of Gods love to mankinde. Thus that ſilly Errour of *Antinomianiſme* will needs ſtile it ſelf an *Evangelical Honey-comb.* Thus all irregularities and anomalies in Church affairs, muſt pride themſelves in thoſe glittering titles of a *New Light*, *A Goſpel way*, *An Heaven upon Earth.* No wonder then that ſome alſo pretend to *Reaſon*, who yet run out of it, and beyond it, and beſides it; but muſt none therefore come near it? becauſe *Socinus* has burnt his wings at this *Candle of the Lord*, muſt none therefore make uſe of it?

May he not be conquer'd with his own weapons, and beat out of his own ſtrong holds? and may not the head of an uncircumciſed Philiſtine be cut off with his own ſword?

5. Or lactly, are they thus afraid of *Reaſon*, becauſe by vertue of this, men of wit and ſubtilty will preſently argue and diſpute them into an Errour, ſo as that they ſhall not be able to diſintangle a truth, though in it ſelf it be never ſo plaine and unqueſtionable? But firſt, *Reaſon* it ſelf tells them that it may be thus, and ſo prepares and fortifies them againſt ſuch a trial; and then, this only ſhews that ſome mens *Reaſon* is not ſo well advanc'd and improv'd, either as it might be, or as others is; a ſharper edge would quickly cut ſuch difficulties aſunder. Some have more refined and clarified intellectuals, more vigorous and ſparkling eyes then others, and one ſoul differs from another in glory; and that reaſon which can make ſome ſhift to maintaine Errour, might with a great deal leſſe ſweat and pains maintain a truth.

There's no queſtion but that *Bellarmin*, and the reſt of the learned Papiſts could have if they had pleaſed, far more eaſily de-

defended the Protestant Religion then that of their own. Besides, the vigour and triumph of *Reason* is principally to be seen in those first-borne Beams, those pure and unspotted irradiations that shine from it; I mean those first bublings up of common principles that are own'd and acknowledg'd by all; and those evident, and kindly derivations that flow from them. *Reason* shews her face more amiably and pleasantly in a pure and clear stream, then in those mudded and troubled waters, in which the Schoolmen (that have leasure enough) are alwayes fishing. Nay, some of their works are like so many raging seas, full of perpetual tossings, and disquietings, and foamings, and sometimes casting up mire and dirt; and yet these vast and voluminous *Leviathans* love to sport therein, and that which is most intolerable, these grand σοφοὶ, that seem'd so zealous for *Reason*, at length in expresse termes disclaime it; and in a most blindfold and confused manner, cry up their great *Diana*, their Idol of Transubstantiation; and the Lutherans are very fierce against *Reason* too, much upon the same account, because it would never allow of that other monstrous and misshapen lump of Consubstantiation.

But why have I all this while beaten the aire, and spilt words upon the ground? why do I speak to such as are incurable and incapable? for if we speak *Reason* to them, that's that which they so much disclaim: if we do not speak *Reason* to them, that were to disclaime it too.

But I speak to men, to Christians, to the friends of learning, to the professors of *Reason*: to such as put this Candle of the Lord into a golden Candlestick, and poure continual Oile into it. Yet lest any among you *Athenians*, should erect an Altar to an unknown God; lest you should ignorantly worship him, we will declare him to you.

And that which we have now said, may serve as a Porch and preamble, to what we shall speak hereafter out of these words.

Where we shall see,

1.) How *The understanding of a man is the Candle of the Lord.*

2.) What this *Candle of the Lord* discovers; where we shall finde,

1.) That

1.) That all the Moral Law is founded in natural and common light, in the light of *Reaſon*.

2.) That there's nothing in the myſteries of the Goſpel contrary to the light of *Reaſon*; nothing repugnant to this light that ſhines from *the Candle of the Lord.*

CHAP. II.

The Explication of the Words.

NOw as for the words themſelves, we cannot better judge of the fitneſſe of this expreſſion, then by conſidering who it was that ſpoke it.

Now theſe words were ſpoke by him that had a large portion of intellectuals, one that was ἔξοχος ἀνθρώπων κεφαλῇ, they were ſpoken by *Solomon* in whom *the Candle of the Lord* did ſhine very clearly; one that had ask'd this as the choiceſt favour that he could expect from the bounty of heaven; to have a glorious lamp of knowledge ſhine in his ſoul for the enlightning of it. And though the envious Jewes would fain perſwade the world that he lighted his candle at hell it ſelf, for they eſteemed him no better then a Magician; as they eſteemed him alſo that was greater then *Solomon*; yet we know very well, that *Solomons* was a purer Candle then to be lighted at a Lake of fire and brimſtone; 'twas not of Lucifers ſetting up, but it came from the Father of lights, 'twas lighted with Sun-beams from heaven.

And 'tis a modeſt and humble expreſſion in him to call his underſtanding *the Candle of the Lord*, when as the world look'd upon him as a ſtarre of the firſt magnitude; nay, as a Sun ſhining in the firmament, gilding the world with knowledge, ſcattering beams of light, ſparkling out in wiſe and proverbial ſayings, ſo that the bordering Princes and Nations are ready to adore ſuch an orient light; and the Queen of the South thinks it no ſmall happineſſe to ſit under the ſhadow of it. But yet to be

be ſenſible of his own narrow ſphere, of his own finite compaſſe and influence, did not at all take from his luſtre, but did rather ſet it off, and adde to his glory.

Thus that wiſe man among the Heathen, *Socrates* did ſo far complaine of the weakneſſe of his candle-light, as that he tells us his lamp would ſhew him nothing but his own darkneſſe. And though a wiſer then *Socrates* be here, yet he is much in the ſame meaſure ſenſible of the dimneſſe of his own intellectuals. And yet he was one that had made many diſcoveries with this *Candle of the Lord*, he had ſearcht into the mines, and ſeveral veins of knowledge; he had ſearcht into the hid treaſures of wiſdome, he had ſearcht to the depth of State-affairs, he had ſearched into the bowels of natural cauſes, into the *Magnalia & Myſteria* of Nature; as if among many other wives he had eſpouſed *Nature* alſo to himſelf, he had ſearcht into the ſeveral tempers and intellectual complexions of men; he had ſearcht long enough with this *Candle of the Lord*, to ſee if he could finde any good under the Sun, he went with his *Candle* to finde out a *ſummum bonum*; he ſearcht into all the corners of being; and at length being ſufficiently wearied, you may ſee him ſitting down; you may hear him complaining that he had but ſpent and waſted *the Candle of the Lord* in vaine; for ſo much is implied in רעות רוח, this was but *depaſtio ſpiritûs*, as he himſelf calls it.

Yet he was one that ſhewed others how they might make better improvement of their intellectual lamp; and this was his wiſeſt advice that he gave upon his moſt mature and concocted thoughts, this was *tanquam mox emorituræ lucernæ ſupremus fulgor*: that men would only follow this *Candle of the* Lord, as it directs them in the wayes of God, which are wayes of ſweetneſſe and pleaſantneſſe; for this was כל האדם the very end why God ſet up ſuch a light in the ſoul, that it might ſearch out his Creator with it.

And as for the minde of the words, though one would think they were very clear, and ſhining with their own light, yet interpreters are pleaſed to cloud them, to turn light it ſelf into a *Chaos*, and to caſt darkneſſe upon the face of the Text; like ſome unskilful ones, while they go about to ſnuff the Candle,

they put it out, but we'l try whether it can be blown in again.

We shall reduce their several meanings to these three heads.

1.) Some would have it thus. *The Candle of the Lord is in the understanding of a man*, as if the words did run thus, נשמת אדם נר יהוה *Lucerna Domini in mente hominis*, that is, God with his Candle discovers the very thoughts and intentions of men, he searches into every corner of the heart; he has *lucernam in corde*, he spies out every Atome, he perceives the first starting of a motion, the first peeping out of a thought; but this, though it be very true, yet is nothing to the purpose here.

2.) Some glosse upon the words thus, the understanding of man when 'tis enlightned with supernatural knowledge, is then *the Candle of the Lord:* but these do rather dictate to *Solomon*, and tell him what they would have him say; they do rather frame and fashion a Proverb to themselves, then explaine his meaning: and these are they that are afraid to give natural light, and natural reason their due. But,

3.) I shall fully agree with them that take this for the proper and genuine meaning of the place, that God hath breathed into all the sons of men, Reasonable souls which may serve as so many Candles to enlighten and direct them in the searching out their Creatour, in the discovering of other inferiour beings, and themselves also; and this is that which is here implied by נשמת אדם, that same *spiraculum vitæ*, nay, that same immortall breath, that same rational breath quickened by God himself, and flowing from him as a pure derivation from his own being, and thus the Hebrew Doctors do still look upon this word נשמת, as that which do's expresse ἀ νῦν, *animam rationis participem*, and (as they observe) it has a plain vicinity with שמים, but to be sure the being is derived from thence whether the word be or no. So then נשמת it points out the supreme region, the very top and flower of a reasonable soul, τὸ ἀνώτατον Ψυχῆς κορυφοῦν: as נפש does speak nothing but the dregs and bottome of it, the inferiour and sensitive soul. The Apostle *Paul* in his learned speech to the *Athenians* mentions them both,

both, and calls them very significantly, ζωὴν καὶ πνοὴν, and so some also take that other place of the Apostle in that accurate discourse of his to the *Corinthians*, that which he calls ψυχὴν ζῶσαν, they call it חיה נפש, and that which he termes πνεῦμα ζωοποιὸν, they render it נשמת חיים, though it be true also that sometimes they take the word נפש in a more generical sense, for thus they tell us, there are in man three נשמות. (1.) הצמוחת the vegetable soul, a soul in the bud, the very blossome and flower of life. (2.) הבהמית *anima bruti*, a soul looking out at the window of sense. (3.) החכמה נפש a soul sparkling and glittering with intellectuals, a soul crowned with light, and this is the same with נשמת. Now as for that other word רוח, though sometimes the minde of man, his intellectual part be expresst by it; yet the word in its own nature is a great deal more large and comprehensive; and as it extends to some material beings, so it reaches to all spirituals; hence רוח יהוה רוח הקדש, and the Angels both good and bad frequently come under this name, but when 'tis put for the minde and spirit of man, yet I finde it very well differenced from נשמת; for רוח doth properly import *impetum animi, motum mentis*, the vigor and energy of the soul, ἡ θυμὸν, rather then ἡ νοῦν, and the Hebrew Doctors are pleased to tell us the several situations of these, רוח they say is *in corde*, נשמת *in cerebro*, נפש *in hepate*. Now though I know that some places in the New Testament which speak of soul and spirit meet with this interpretation, that spirit there is the purest eminency, the most refined part of the soul; yet this is not at all prejudicial to what we now speak of: For first, they may take it for the regenerate part of the soul, that which the Apostle calls the new creature; or else (2.) suppose it be spoke of the soul in its naturall condition, 'tis worth the considering then whether it would not be better rendered by נשמת then רוח, as נשמת here is rendered the spirit of a man; but (3.) grant that רוח be more answerable to it, and that רוח should have the worth and precedency of נשמת, which yet will scarce ever be shewen or explained; yet this is very sure and unquestionable, that נשמת does very properly speak a reasonable soul, and that the more peculiarly, because when *Moses* speaks of that very moment when 'twas created, and breathed into man, he

calls it נשמת חיים and the Arab. interpreter keeps as cloſe to the words, as ſo vaſt a Dialect will give leave, and ſtiles it נסמה אלחיאה *halitus vitæ.* And 'tis ſooth worth the wondring at that learned interpreter of *Geneſis*, who is ſo well verſt in Rabbinical Writings, ſhould yet expound that of the ſenſitive; but they run as far into the other extreme that would underſtand נשמת of a ſoul advanc'd above it ſelf by ſupernatural principles, and I think this ſenſe will ſcarce be owned by any that can conſtrue Hebrew.

So then, theſe words are a brief commendation of natural Light, of the Light of *Reaſon.* For the farther clearing of which we muſt enquire, (1.) What *Nature* is. (2.) What the *Law* of Nature is. (3.) What the *Light* of Nature is.

CHAP. III.

What Nature is.

THe words being to be underſtood of *Lumen Naturale*, according to the mindes of the beſt and moſt interpreters; it will be very needful to enquire what *Nature* is, and here we will be ſure not to ſpeak one word for *Nature*, which ſhall in the leaſt meaſure tend to the eclipſing of *Grace*; nay, nothing but what ſhall make for the greater brightening and amplifying of the free Grace, and diſtinguiſhing goodneſs of God in Chriſt; and nothing but what an *Auguſtine*, or a *Bradwardin*, thoſe great Patrons of Grace, would willingly ſet their ſeals unto.

Well then, as for *Nature*, though it be not farre from any one of us, though it be ſo intimate to our very beings; though it be printed and engraved upon our eſſences, and not upon ours only, but upon the whole Creation; and though we put all the letters and Characters of it together as well as we can, yet we ſhall finde it hard enough, to ſpell it out, and read what it is; for as it is in corporeal viſion, the too much approximation and vicinity of an object does ſtop up and hinder ſight, ſo 'tis

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also many times in Intellectual Opticks; we see something better at a distance; the soul cannot so easily see its own face, nor so fully explaine its own nature. We need some Scholiast or Interpreter, to comment upon our own beings, and to acquaint us with our own Idiomes; and I meet with many Authors that speak of the light of *Nature*, but I can scarce finde one that tells us what it is. Those famous and learned *Triumviri*; SELDEN, that has made it his work to write *De Jure Naturali*; and *Grotius* that has said somewhat of it in his book *De Jure Belli & Pacis*: and *Salmasius* that has toucht it in his late Treatise *De Coma*, and in his little Dialogue subordinate to it, in either of which, if he had pleased, he might have described it without a digression; yet none of these (as far as I can finde) give us the least adumbration of it; which notwithstanding was the rather to be expected from them, because the Philosophers had left it in such a cloudy and obscured manner, as if they had never seen *Nature* face to face, but only through a glasse darkly, and in a riddle. And as we read of a Painter that represented *Nature* appearing to *Aristotle* with a veile and mask upon her face; so truly *Aristotle* himself painted her as he saw her, with her veile on, for he shews her only wrapt up and muffled in matter and forme, whereas me thinks he that could set Intelligences to the wheele to spin our time and motion, should have allowed them also some natural ability for performing so famous a task and imployment, which his head set them about. And truly, why Angelical beings should be banished from the Common-wealth of *Nature*; nay, why they should not properly belong to Physicks as well as other particular beings; or why bodies only should engrosse and monopolize natural Philosophy, and why a soul cannot be admitted into it, unlesse it bring a certificate and *commendamus* from the body, is a thing altogether unaccountable, unlesse it be resolved into a meere Arbitrary determination, and a Philosophical kinde of Tyranny.

And yet *Aristotle's* description of *Nature* has been held very sacred, and some of the Schoolmen do even dote upon it. *Aquinas* tells us in plain termes, *Deridendi sunt, qui volunt* Aristotelis *definitionem corrigere.* The truth is, I make no question but that *Aristotle's* definition is very commensurate to what he meant

by Nature; but that he had the true and adæquate notion of *Nature*, this I think *Aquinas* himself can scarce prove; and I would fain have him to explain what it is for a thing *innotescere lumine Naturæ*, if *Nature* be only *principium motûs & quietis*. Yet *Plutarch* also in this point seems to compromise with *Aristotle*, and after a good, specious and hopeful Preface, where he says that he must needs tell us what *Nature* is after all this preparation he does most palpably restrain it to corporeal beings, and then votes it to be ἀρχὴ κινήσεως, καὶ ἑρμηνίας. And *Empedocles*, (as he is quoted by him) will needs exercise his Poetry and make some Verses upon *Nature*, and you would think at the first dash that they were in a good lofty straine, for thus he sings,

——φύσις οὐδενὸς ἔστιν ἑκάστη, Θνητῶν οὐδὲ τις ὀλομένη θανάτοιο μόροιο.

'Twas not of a mortal withering off-spring, nor of a fading Genealogy; but yet truly his Poetical raptures were not so high as to elevate him above a body, for he presently sinks into ὕλη, he falls down into matter, and makes *Nature* nothing else but that which is ingenerable and incorruptible in material beings; just as the Peripateticks speak of their *materia prima*. But *Plato* who was more spiritual in his Philosophy, chides some of his contemporaries, and is extreamly displeased with them, and that very justly, for they were degenerated into a most stupid Atheisme, and resolved all beings into one of these three Originals, that they were either διὰ φύσιν, διὰ τύχην, διὰ τέχνην. They were either the workmanship of *Nature*, or of *Fortune*, or of *Art*. Now as for the first and chief corporeal beings, they made them the productions of *Nature*, that is, (say they) they sprung from eternity into being by their own *impetus*, and by their own vertue and efficacy, ἀπὸ τινὸς ἀϊδίας αὐτομάτης, like so many natural *automata*, they were the principles of their own being and motion, and this they laid down for one of their Axiomes. Τὰ μὲν μέγιστα καὶ κάλλιστα ἀπεργάζεσθαι φύσιν, καὶ τύχην, τὰ δὲ σμικρότερα τέχνην. All the Master-pieces of being, the most lovely and beautiful pictures were drawn by *Nature*, and *Fortune*; and *Art* only could reach to some poor rudiments, to some shadows, and weaker imitations, which you will be somewhat amazed at when you hear by and by what these τὰ σμικρότερα were.

The foundation of being, that they said was *Natural*; the mutation and disposing of being, that they made the imploy-

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ment of *Fortune*; and then they said the work of Art was to finde out Lawes, and Morality, and Religion, and a Deity; these were the τὰ σμικρότερα they spake of before.

But that Divine Philosopher does most admirably discover the prodigious folly of this opinion, and demonstrate the impossibility of it in that excellent discourse of his, in his 10. *De Legibus*. Where he does most clearly and convincingly shew, that those things, which they say were framed by Art; were in duration infinitely before that which they call *Nature*, that Ψυχὴ ὄντι πρεσβυτέρα σώματος: that spirituals have the seniority of corporeals. This he makes to appear by their (1.) πρωτογονησία (2.) αὐτογονησία (3.) ἀλλογονησία; for these three though they be not expressely mentioned in him, yet they may very easily be collected from him. Souls they move themselves, and they move bodies too, and therefore must needs be first in motion; so that νοῦς, ἢ τέχνη, ἢ νόμος πρὸ σκληρῶν, ἢ μαλακῶν, ἢ βαρέων, ἢ κουφῶν πρότερα ἂν εἴη. Reason and Religion, Laws and Prudence must needs be before density and rarity, before gravity and levity, before all conditions and dimensions of bodies. And Laws and Religion they are indeed τοῦ νοῦ γεννήματα; that is, the contrivances and productions of that eternal νοῦς & λόγος the wisdome of God himself.

So that all that *Plato* will allow to *Nature*, amounts to no more then this, that it is not δημιουργὸς opifex rerum, but only *Dei δημιουργοῦντος famula & ministra*, *As the eyes of a servant wait upon his master, and as the eyes of an handmaid look up to her mistris, so wait her eyes upon the Lord her God.* And he doth fully resolve and determine that God is the soul of the world, and *Nature* but the body; which must be took only *in sensu florido*, in a flourishing and Rhetorical sense: that God is the fountain of being, and *Nature* but the channel; that he is the kernel of being, and *Nature* but the shell. Yet herein *Plato* was defective, that he did not correct and reforme the abuse of this word *Nature*; that he did not screw it up to an higher and more spiritual notion. For 'tis very agreeable to the choyceſt, and supremeſt being; and the Apostle tells us of ἡ θεία φύσις. So that 'tis time at length to draw the veile from *Natures* face, and to look upon her beauty.

And first, 'tis the usual language of many, both Philosophers and

and others, to put *Nature* for God himself, or at least for the general providence of God; and this in the Schoolmens rough and unpolisht Latine, is stiled *Natura naturans*; thus *Nature* is took for that constant and Catholick Providence, that spreads its wings over all created beings, and shrouds them under its warme and happy protection, Thus that elegant Moralist *Plutarch* speaks more like to himself then in his former description: Παντα χῦ γὰ ἡ φύσις ἀκριβὴς, κὴ φιλότεχνος, ἀνελλιπὴς, κὴ ἀφειτμένος; *Nature* is in all things accurate and punctual, 'tis not defective nor parsimonious, nor yet sprouting and luxuriant: and consonant to this is that sure Axiome, *Natura nihil facit frustrà.* Thus God set up the world as a fair and goodly clock, to strike in time, and to move in an orderly manner, not by its own weights, (as *Durand* would have it) but by fresh influence from himself, by that inward and intimate spring of immediate concourse, that should supply it in a most uniform and proportionable manner.

Thus God framed this great Organ of the World, he tuned it, yet not so as that it could play upon it self, or make any musick by vertue of this general composure, (as *Durand* fansies it) but that it might be fitted and prepared for the finger of God himself, and at the presence of his powerful touch might sound forth the praise of its Creatour in a most sweet and harmonious manner.

And thus *Nature* is that regular line, which the wisdome of God himself has drawn in being, τάξις γὰ ἡ τάξεως ἔργον ἡ φύσις, as he speaks, whereas that which they miscall'd Fortune, was nothing but a line fuller of windings and varieties, and as *Nature* was a fixt and ordinary kinde of Providence; so *Fortune* was nothing but a more abstruse, and mysterious, and occult kinde of Providence; and therefore *Fortune* was not blinde, as they falsely painted and represented her; but they themselves were blinde, and could not see into her. And in this sense that speech of that grave Moralist *Seneca* is very remarkable, *Providentia, fatum, natura, casus, fortuna sunt ejusdem Dei varia nomina.*

But then secondly, *Nature* as 'tis scattered and distributed in particular beings, so 'tis the very same with essence it self, and therefore spirituals, as they have their essence, so they have their

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Nature too; and if we gloried in names, 'twould be eaſie to heap up a multitude of Teſtimonies, in which theſe two muſt needs be ἰσοδυναμοῦντα.

And thus *Nature* ſpeaks theſe two things.

1.) It points out *Originem entis*, 'tis the very *Genius* of Entity, 'tis preſent at the nativity of every being, nay, 'tis being it ſelf. There is no moment in which you can imagine a thing to be, and yet to be without its *Nature*.

2.) It ſpeaks *Operationem entis*, and 'tis a principle of working in ſpirituals, as well as *principium motûs & quietis* in corporeals. All eſſence bubbles out, flowes forth, and paraphraſes upon it ſelf in operations. Hence it is, that ſuch workings as are facilitated by cuſtome, are eſteemed *natural*. Hence that known ſpeech of *Galen*, Ἐπιλήπτου φύσεως τὰ ἤθη; Cuſtomes are frequently adopted and ingraffed into *Nature*. Hence alſo our uſual Idiom calls a good diſpoſition a good nature. Thus the Moraliſts expreſſe Vertues or Vices that are deeply rooted, by this terme πρυτανικὰ.

And ſo ſome, and *Grotius* amongſt the reſt, would underſtand that place of the Apoſtle; *Do's not even nature it ſelf teach you*, of a general cuſtome: But that word Αὐτὴ ἡ φύσις does plainly refuſe that Interpretation; and the learned *Salmaſius* does both grant and evince, that it cannot be meant of cuſtome there. And thus having ſeen what *Nature* is, 'twill be very eaſie in the next place to tell you what the Law of *Nature* is.

CHAP. IV.

Of the Nature of a Law *in general.*

BEfore we can represent unto you the *Law* of *Nature*, you must first frame and fashion in your mindes the just notion of a *Law in general.* And *Aquinas* gives us this shadowy representation of it; *Lex est quædam regula & mensura, secundùm quam inducitur aliquis ad agendum, vel ab agendo retrahitur.* But *Suarez* is offended with the latitude of this definition, and esteemes it too spreading and comprehensive, as that which extends to all *Naturals*, I, and to Artificials too; for they have *regulas & mensuras operationum*; Thus God has set a Law to the waves, and a Law to the windes; nay, thus clocks have their Lawes, and Lutes have their Lawes, and whatsoever has the least appearance of motion, has some rule proportionable to it. Whereas these workings were alwayes reckoned to be at the most but *inclinationes, & pondera*, and not the fruits of a legislative power. But yet the Apostle *Paul*, to stain the pride of them that gloried in the Law, calls such things by the name of Law as were most odious and anomalous. Thus he tells us of Νόμος θανάτυ, & Νόμος ἁμαρτίας, though sin be properly ἀνομία: Thus he mentions *Legem membrorum*, the same which the Schoolemen call *Legem fomitis.*

And yet this is sure, that a rationall creature is onely capable of a Law, which is a morall restraint, and so cannot reach to those things that are necessitated to act *ad extremum virium.*

And therefore *Suarez* do's give us a more refined description, when he tells us that *Lex est mensura quædam actuum moralium, ità ut per conformitatem ad illam, Rectitudinem moralem habeant, & si ab illa discordent, obliqui sint.* A Law is such a just and regular tuning of Actions, as that by vertue of this they may conspire into a moral musick, and become very pleasant and harmonious. Thus *Plato* speaks much of that Εὐρυθμία & συμφωνία that is in Lawes; and in his second Book *De Leg.* he does altogether

gether discourse of harmony, and does infinitely prefer mental and intellectual musick, those powerfull and practicall straines of goodnesse, that spring from a well-composed spirit, before those delicious blandishments, those soft and transient touches that comply with sense, and salute it in a more flattering manner; and he tells you of a spiritual dancing that is answerable to so sweet a musick, to these τὰ θεῖα ἄυλήματα. Whilest the Lawes play in consort, there is a Chorus of well ordered affections that are raised and elevated by them.

And thus as *Aristotle* well observes, some Lawes were wont to be put in Verse, and to be sung like so many pleasant odes, that might even charme the people into obedience.

'Tis true, that learned Philosopher gives this reason of it, they were put into Verse, ὅπως μὴ ἐπιλάθωνται, that they might remember them the better: but why may not this reason also share with it, that they might come with a greater grace and allurement, that they might hear them as pleasantly as they would do the voice of a Vial or an Harp, that has Rhetorick enough to still and quiet the evil spirit? But yet this does not sufficiently paint out the being of a Law, to say that 'tis only *regula & mensura*; and *Suarez* himself is so ingenuous as to tell us that he cannot rest satisfied with this description, which he drew but with a coale as a rudiment rather then a full portraiture; and therefore we'll give him some time to perfect it, and to put it into more orient colours.

And in the mean time we'll look upon that speculative Lawgiver, *Plato* I mean who was alwayes new modelling of Lawes, and rolling Political Ideas in his minde.

Now you may see him gradually ascending and climbing up to the description of a Law, by these foure several steps, and yet he does not reach the top and ἀκμὴ of it neither. First, he tells us that Lawes are τὰ Νομιζόμενα, such things as are esteemed fitting; but becaus this might extend to all kind of customes too, his second thoughts limit and contract it more, and tells us that a Law is Δόγμα πόλεως, *Decretum civitatis*, yet becaus the masse and bulk of people, the rude heap and undigested lump of the multitude may seek to establish τὸ Δόγμα πονηρόν, as he calls it; therefore he bethinks himself how to clarifie a Law, how to purge out the drosse from it, and tells us in the next

place, that it is τὸ ὄντος ἐξεύρεσις, *inventio ejus quod verè est*, where it is very remarkable what this Philosopher means by τὸ ὄν, by which he is wont usually to point out a Deity; which is stiled by *Aristotle* ὄν ὄντων, but it is not capable of this sense here, for thus Lawes are not τὸ ὄντος ἐξευρήσεις, but rather τὰ ὄντος εὑρήματα. *Lex est inventio, vel donum Dei*, as the Oratour speaks. Τὸ ὄν therefore in this place speaks these two particulars. (1.) Τὸ ὄρθον, for all rectitude has a being, and flowes from the fountain of being, whereas obliquities and irregularities are meere privations, and non-entities; and 'tis a notable speech of *Plato*, τὸ μὲν ὄρθον νόμος ὅτι Βασιλικὸς, the very same expression which the Apostle gives to the Law of God, when he calls it the Royal Law. (2.) Τὸ ὄν implies τὸ χρησὸν, every thing that is profitable has a being in it, but you can gather no fruit from a privation; there is no sweetnesse in an obliquity, and therefore a Law is an wholesome mixture of that that is just and profitable, and this is τέλος τὸ νόμε, as *Plutarch* speaks. Whereas *turpe præceptum non est lex, sed iniquitas*, for obligation that's the very forme and essence of a Law; Now every Law *obligat in Nomine Dei*; but so glorious a Name did never binde to any thing that was wicked and unequal. πᾶν δίκαιον ὁσὺ; & πᾶν δίκαιον ὠφέλιμον, and that onely is countenanc'd from heaven. The golden chain of Lawes, 'tis tied to the chair of *Jupiter*, and a command is only vigorous as it issues out, either immediately or remotely, from the great Sovereigne of the world. So that τὸ ὄν, is the sure bottome and foundation of every Law. But then because he had not yet exprest who were the competent searchers out of this τὸ ὄν, therefore he tells you in the last place that Lawes are πολιτικὰ συγγράμματα, which he cleares by other things; for ἰατρικὰ συγγράμματα, are ἰατρικοὶ νόμοι, & γεωμετρικὰ συγγράμματα are γεωμετρικοὶ νόμοι. And he resolves it into this, that in all true kindes of government, there is some supreme power derived from God himself, and fit to contrive Lawes and Constitutions agreeable to the welfare and happinesse of those that are to be subject to them; and οἱ κρείττονες (as he speaks) are the fittest makers of Lawes.

Yet you must take notice here of these two things. (1.) That he did not lay stresse enough upon that binding vertue, which is the very sinew, nay the life and soul of a Law. (2.) That these three

three descriptions, τὰ νομιζόμενα, δόγμα πόλεως, πολιτικὰ συγγράμματα, intend only humane Lawes, and so are not build up to the purer notion of a Law in general.

And though that same other branch τῆ ὄντος ἐξεύρεσις may seem to reach farther yet, 'tis too obscure, too much in the clouds to give a clear manifestation of the nature of a Law. And yet *Aristotle* does not in this supply *Plato's* defects, but seemes rather to paraphrase upon these descriptions of humane Lawes, and tells in more enlarged language, that ὁ νόμος ἐστὶν ὁ λόγος ἀφορισμένος καθ' ὁμολογίαν κοινὴν πόλεως, μεινύων πῶς δεῖ πράττειν ἔκαστα. Where yet he cannot possibly mean that every *individuum* should give his suffrage, but certainly the representative consent of the whole will content him.

But I see these ancient Philosophers are not so well furnisht, but that we must returne to the Schoolmen again, who by this time have lickt their former descriptions into a more comely forme. We will look upon *Aquinas* his first.

Lex (sayes he) *est ordinatio rationis ad bonum commune ab eo qui curam habet Communitatis, promulgata.* It is a rational Ordinance for the advancing of publick good, made known by that power, which has care and tuition of the publick.

And *Suarez* his picture of a Law, now that 'tis fully drawn, hath much the same aspect. *Lex est commune præceptum, justum ac stabile, sufficienter promulgatum.* A Law is a publick command, a just and immoveable command, lifting up its voice like a trumpet, and in respect of the Lawgiver, though it do *præsupponere actum intellectûs*, as all acts of the will do; yet it does formally consist *in actu voluntatis*; not the understanding, but the will of a Law-giver makes a Law. But in respect of him that is subject to the Law, it does consist *in actu rationis*; it is required onely that he should know it, not *in actu voluntatis*, it does not depend upon his obedience. The want of his will is not enough to enervate and invalidate a Law when 'tis made; all Lawes then would be abrogated every moment. His will indeed is required to the execution and fulfilling of the Law, not to the validity and existence of the Law: and thus all the Laws of God do not at all depend upon the will of man, but upon the power and will of the Law-giver. Now in the framing of every Law there is to be,

1.) *Intentio boni communis*, and thus that ſpeech of *Carneades*, *Utilitas juſti propè mater, & æqui*, if it be took in this ſenſe, is very commendable; whereas in that other ſenſe (in which 'tis thought he meant it) is not ſo much as tolerable. Law-givers ſhould ſend out Lawes with Olive-branches in their mouthes, they ſhould be fruitful and peaceable; they ſhould drop ſweetneſſe and fatneſſe upon a land. Let not then *Brambles* make lawes for *Trees*, leſt they ſcratch them and tear them, and write their lawes in blood. But Law-givers are to ſend out lawes, as the Sun ſhoots forth his beams, *with healing under her wings*; and thus that elegant Moraliſt *Plutarch* ſpeaks. God (ſayes he) is angry with them that counterfeit his thunder and lightning, τὸ σκῆπτρον, τὸ κέραυνον, τὸ τρίαιναν; his Scepter, and his Thunderbolt, and his Trident, he will not let them meddle with theſe. He does not love they ſhould imitate him in his abſolute Dominion and Sovereignty, but loves to ſee them darting out thoſe warme, and amiable, and cheriſhing ἀκτινοβολίαι, thoſe beamings out of Juſtice, and goodneſſe, and clemency. And as for Lawes, they ſhould be like ſo many green and pleaſant Paſtures, into which theſe ποιμένες λαῶν are to lead their flocks, where they may feed ſweetly and ſecurely by thoſe refreſhiug ſtreams of Juſtice, that runs down like water, *and righteouſneſſe like a mighty torrent.* And this conſideration would ſweep down many cobweb-lawes, that argue only the venome and ſubtilty of them that ſpin them; this would ſweep down many an *Achitophels* web, and many an *Hamans* web, many an *Herods* web; every ſpiders web that ſpreads lawes only for the catching and entangling of weaker ones; ſuch Law-givers are fit to be *Domitians* play-fellowes, that made it his Royall ſport and paſtime to catch flies, and inſult over them when he had done. Whereas a Law ſhould be a ſtaffe for a Common-wealth to lean on, and not a Reed to pierce it through. Lawes ſhould be cords of love, not nets and ſnares. Hence it is that thoſe lawes are moſt radicall and fundamental, that principally tend to the conſervation of the vitals and eſſentials of a Kingdome; and thoſe come neareſt the Law of God himſelf, and are participations of that eternal Law, which is the ſpring and original of all inferiour and derivative lawes. τῶν ἀείσω ἕνεκα πάντα τὰ νόμιμα, as *Plato* ſpeaks; and there is no ſuch publick benefit, as that which comes

by

by lawes; for all have an equal intereſt in them, and priviledge by them. And therefore as *Ariſtotle* ſpeaks moſt excellently, Νόμος ὅτι νοῦς ἄνευ ὀρέξεως. A Law is a pure intellect, not only without a ſenſitive appetite, but without a will. 'Tis pure judgement without affections, a Law is impartial and makes no factions; and a Law cannot be bribed though a Judge may. And that great Philoſopher does very well proſecute this; If you were to take Phyſick, (ſayes he) then indeed 'tis ill being determined by a Book; 'tis dangerous taking a printed *receipt*, you had better leave it to the breaſt of the Phyſician, to his skill and advice, who mindes your health and welfare, as being moſt for his gain and credit. But in point of juſtice the caſe is very different; you had better here depend upon a Rule, then to leave it to the arbitrary power of a Judge, who is uſually to decide a controverſie between two; and if left to himſelf, were apt to be ſwayed and biaſſed by ſeveral intereſts and engagements, which might incline him to one more then another. Nay, now that there is a fixt rule, an immoveable Law, yet there is too much partiality in the application of it; how much more would there be, if there were no rule at all.

But the truth is, the Judge ſhould onely follow the *ultimum & practicum dictamen legis*; his will like a *cæca potentia* is to follow the *noviſſimum lumen intellectûs* of this Νοῦς that is to rule and guide him, and therefore Juſtice war painted blinde, though *ipſa lex* be *oculata*, for Νοῦς ὁρᾷ, Νοῦς ἀκούει, and the will is to follow the *ultimum nutum capitis*, the meaning of the Law in all circumſtances.

2.) In a Law-giver, there is to be *judicium & prudentia Architectonica adferendas leges*; the Ægyptian Hieroglyphick for legiſlative power, was *Oculus in ſceptro*; and it had need be ſuch an eye that can ſee both πρόσω καὶ ὀπίσω. It had need have a full and open proſpect into publick affairs, and to put all advantages into one ſcale, and all inconveniences into another.

To be ſure the Lawes of God, they flow from a fountain of wiſdome, and the lawes of men are to be lighted at this *Candle of the Lord*, which he has ſet up in them, and thoſe lawes are moſt potent and prevalent that are founded in light, ἢ τὸ λογισμῷ ἀγωγὴ χρυσῆ καὶ ἱερά. Other lawes are σκληραὶ, καὶ σιδηραὶ,

they

they may have an iron and adamantine neceſſity, but the others have a ſoft and downy perſwaſion going along with them, and therefore as he goes on, τῦ λογισμῦ καλῦ μὴν ὄντ⊙, πρὸς ὃ χρὴ βιάζε. *Reaſon* is ſo beautiful, as that it wins and allures, and thus conſtraines to obedience.

3.) There is to be *ſigillum Legis*, I mean *Electio & Determinatio Legis*, after a ſincere aime at publick good, and a cleare diſcovery of the beſt meanes to promote it, there comes then a fixt and ſacred reſolution; *Volumus & ſtatuimus*, this ſpeaks the will of the Law-giver, and breaths life into the Law, it addes vigour and efficacy to it. But yet notwithſtanding,

4.) There muſt be *vox tubæ*, that is, *promulgatio & inſinuatio Legis*; the Law 'tis for a publick good, and is to be made known in a publick manner, for as none can deſire an unknown good, ſo none can obey an unknown Law; and therefore invincible ignorance do's excuſe; for elſe men ſhould be bound to abſolute impoſſibilities. But whether it be required to the publiſhing of a Law that it ſhould be in way of writing, which is more fixt and durable, or whether the manifeſtation of it in a Vocal and Orall manner will ſuffice, (which yet is more tranſient and uncertain) I leave the Lawyers and Schoolmen to diſpute it. This I am ſure, that all the Lawes of God are proclaimed in a moſt ſufficient and emphatical manner.

CHAP.

CHAP. V.

Of the Eternall Law.

HAving thus lookt upon the being of a Law in general, we now come to the ſpring and original of all Lawes, to the eternal Law, that fountain of Law, out of which you may ſee the Law of *Nature* bubbling and flowing forth to the ſons of men. For, as *Aquinas* does very well tell us, the Law of *Nature* is nothing but *participatio Legis æternæ in Rationali creatura*, the copying out of the eternal Law, and the imprinting of it upon the breaſt of a Rationall being; that eternal Law was in a manner incarnated in the Law of *Nature*.

Now this eternal Law it is not really diſtinguiſhed from God himſelf. For *Nil eſt ab æterno niſi ipſe Deus*; ſo that 'tis much of the ſame nature with thoſe decrees of his, and that Providence which was awake from everlaſting. For as God from all eternity by the hand of infinite wiſdome did draw the ſeveral faces and lineaments of being, which he meant to ſhew in time: So he did then alſo contrive their ſeveral frames with ſuch limits and compaſſe as he meant to ſet them; and ſaid to every thing, *Hither ſhalt thou go, and no farther.*

This the Platoniſts would call ἰδέαν τῶν νόων, and would willingly heap ſuch honourable titles as theſe upon it, ὁ νόμος ἀρχηγὸς, πρωτηγενὴς, αὐτοδίκαιος, αὐτόκαλος, αὐτοάγαθος, ὁ ὄντως νόμος, ὁ νόμος σπερματικός. And the greateſt happineſſe the other Laws can arrive unto, is this, that they be Νόμοι ἐλεύθεροι, ὑπηρετοῦντες, miniſtring and ſubſervient Lawes; waiting upon this their Royal Law. Σκιαὶ νόων; Or as they would chooſe to ſtile them, Νομοειδεῖς, ſome ſhadowes and appearances of this bright and glorious Law, or at the beſt, they would be eſteemed by them, but Νόμοι ἔκγονοι, the noble off-ſpring and progeny of Lawes; bleſſing this womb that bare them, and this breaſt that gave them ſuck.

And thus the Law of *Nature* would have a double portion as being *Lex primogenita*, the firſt-borne of this eternal Law, and

the beginning of its strength. Now as God himself shewes somewhat of his face in the glasse of creatures, so the beauty of this Law gives some representations of it self in those pure derivations of inferiour Lawes that stream from it. And as we ascend to the first and supreme being, by the steps of second causes; we may climb up to a sight of this eternal Law, by those fruitful branches of secondary Lawes, which seem to have their root in earth, when as indeed it is in heaven; and that I may vary a little that of the Apostle to the Romans, *The invisible Law of God long before the creation of the world, is now clearly seen being understood by those Lawes which do appear*; so that τὸ γνωστὸν τῆς νόμε is manifested in them, God having shewen it to them. Thus, as the Schoolmen say very well, *Omnis lex participata supponit legem per essentiam*; every impression supposes a seal from whence it came; every ray of light puts you in minde of a Sun from which it shines. Wisdome and power, these are the chief ingredients into a Law; now where do's Wisdome dwell, but in the head of a Deity? and where do's Power triumph, but in the Arme of Omnipotency?

A Law is borne *ex cerebro Jovis*, and it is not *brachium seculare*, but *Cœlestè* that must maintain it; even humane Lawes have their vertue *radicaliter*, *& remotè* (as the Schooles speak) from this eternal Law. Thus that famous and most renouned Orator and Patriot (*Tully* I mean) does most admirably expresse the lineage and descent of Lawes in this golden manner; *Hanc video sapientissimorum fuisse sententiam, Legem neque hominum ingeniis excogitatam, neque scitum aliquod esse Populorum, sed æternum quiddam quod universum mundum regeret, imperandi prohibendíq; sapientiâ. Ità principem illam Legem & ultimam mentem dicebant omnia ratione aut cogentis, aut vetantis Dei.* Which I shall thus render. Wise men did ever look upon a Law, not as on a spark struck from humane intellectuals, not blown up or kindled with popular breath, but they thought it an eternal light shining from God himself irradiating, guiding and ruling the whole Universe; most sweetly and powerfully discovering what wayes were to be chosen, and what to be refused. And the minde of God himself is the centre of Laws, from which they were drawn, and into which they must return.

Thus also that florid Moralist *Plutarch* resolves all Law and Justice

Justice into that Primitive and eternal Law, even God himself, for even thus he tells us: Justice (sayes he) does not only sit like a Queen at the right hand of *Jupiter* when he is upon his throne, but she is alwayes in his bosome, and one with himself; and he closes it up with this, that God himself is πρῶτον νόμων πρεσβύτατος, καὶ τελειότατος. As he is the most ancient of dayes, so also is he the most ancient of lawes; as hee is the perfection of beings, so is he also the rule of operations.

Nor must I let slip that passage of *Plato*, where he calls a Law ζῆν σκῆπτρον, The golden Scepter by which God himself rules and commands; for as all true Government has a bright stamp of divine Sovereignty, so every true Law has a plain superscription of his Justice. Lawes are anoynted by God himself, and most precious oile drops down upon them to the skirts of a Nation; and the Law of *Nature* had the oile of gladnesse poured out upon it above its fellowes.

So then, that there is such a prime and supreme Law is clear, and unquestionable; but who is worthy to unseal and open this Law? and who can sufficiently display the glory of it? we had need of a *Moses* that could ascend up into the Mount, and converse with God himself, and yet when he came down, he would be faine to put a veile upon his face, and upon his expressions too, lest otherwise he might too much dazzle inferiour understandings; but if the Schoolmen will satisfie you, (and you know some of them are stiled Angelical, and Seraphical) you shall hear, if you will, what the'l say to it.

Now this Law according to them is *Æterna quædam ratio practica totius dispositionis, & gubernationis Universi.* 'Tis an eternall Ordinance made in the depth of Gods infinite wisdome and counsel for regulating and governing of the whole world, which yet had not its binding vertue in respect of God himself, who has always the full and unrestrained liberty of his own Essence, which is so infinite, as that it cannot binde it self, and which needs no Law, all goodnesse and perfection being so intrinsecal and essential to it: but it was a binding determination in reference to the creature, which yet in respect of all irrational beings, did only *fortiter inclinare*, but in respect of Rationals, it do's *formaliter obligare*.

By this great and glorious Law every good action was commanded, and all evil was discountenanc'd, and forbidden from everlasting. According to this righteous Law all rewards and punishments were distributed in the eternal thoughts of God. At the command of this Law all created beings took their severall ranks and stations, and put themselves in such operations as were best agreeable and conformable to their beings. By this Law all Essences were ordained to their ends by most happy and convenient means. The life and vigour of this Law sprang from the will of God himself; from the voluntary decree of that eternal Law-giver, minding the publick welfare of being; who when there were heaps of varieties and possibilities in his own most glorious thoughts, when he could have made such or such worlds in this or that manner, in this or that time, with such and such species, that should have had more or fewer individuals, as he pleased, with such operations as he would allow unto them; he did then select and pitch upon this way and method in which we see things now constituted; and did binde all things according to their severall capacities to an exact and accurate observation of it.

So that by this you see how those eternal *Idea's* in the minde of God, and this eternal Law do differ. I speak now of *Idea's* not in a Platonical sense, but in a Scholastical; (unless they both agree, as some would have them.) For *Idea est possibilium, Lex tantùm futurorum.* God had before him the picture of every possibility, yet he did not intend to binde a possibility, but only a futurity. Besides, *Idea's* they were situated only in the *understanding* of God; whereas a Law has force and efficacy from his *will*; according to that much commended saying, *In cœlesti & Angelica curia voluntas Dei Lex est.* And then an *Idea* does *magis respicere artificem*, it stayes where first it was; but a Law does *potius respicere subditum*, it calls for the obedience of another, as *Suarez* does very well difference them.

Neither yet is this eternal Law the same with the providence of God, though that be eternal also. But as *Aquinas* speaks, *Lex se habet ad providentiam, sicut principium generale ad particulares conclusiones*; or, if you will, *Sicut principia primæ practicæ ad prudentiam*; his meaning is this, that Providence is a more punctual and particular application of this binding rule, and is not

not the Law it ſelf, but the ſuperintending power, which looks to the execution and accompliſhment of it; or as the moſt acute *Suarez* has it, *Lex dicit jus in communi conſtitutum, providentia dicit curam quæ de ſingulis actibus haberi debet.*

Beſides, a Law in its ſtrict and peculiar notion, does onely reach to rational beings; whereas Providence does extend and ſpread it ſelf over all. But that which vexes the Schoolmen moſt, is this, that they having required promulgation as a neceſſary condition to the exiſtence of a Law; yet they cannot very eaſily ſhew how this eternal Law ſhould be publiſht from everlaſting. But the moſt ſatisfactory account that can be given to that, is this, that other Law-givers being very voluble and mutable before their minde and will be fully and openly declared, they may have a purpoſe indeed, but it cannot be eſteem'd a Law. But in God there being no variableneſſe nor ſhadow of turning, this his Law has a binding vertue as ſoon as it has a being, yet ſo as that it does not actually and formally oblige a creature till it be made known unto it: either by ſome revelation from God himſelf which is poſſible only, and extraordinary; or elſe by the mediation of ſome other Law, of the Law of *Nature*, which is the uſual and conſtant way that God takes for the promulgation of this his eternal Law. For that νόμος γεγραπτὸς, that ſacred Manuſcript, which is writ by the finger of God himſelf in the heart of man, is a plain tranſcript of this original Law, ſo farre as it concernes mans welfare. And this you ſee does moſt directly bring me to ſearch out the *Law of Nature.*

CHAP. VI.

Of the Law of Nature in general, its subject and nature.

The Law of Nature is that Law which is intrinsecal and essential to a rational creature; and such a Law is as necessary as such a creature; for such a creature as a creature has a superiour, to whose Providence and disposing it must be subject; and then as an intellectual creature 'tis capable of a moral government, so that 'tis very suitable and connatural to it to be regulated by a Law; to be guided and commanded by one that is infinitely more wise and intelligent then it self is; and that mindes its welfate more then it self can. Insomuch that the most bright and eminent creatures, even Angelical beings, and glorified souls are subject to a Law, though with such an happy priviledge, as that they cannot violate and transgresse it; whereas the very dregs of entity, the most ignoble beings are most incapable of a Law; for you know inanimate beings are carried on only with the vehemency and necessity of natural inclinations; nay, sensitive beings cannot reach or aspire to so great a perfection as to be wrought upon in such an illuminative way as a Law is; they are not drawn with these cords of men, with these moral ingagements, but in a more impulsive manner driven and spurred on with such impetuous propensions as are founded in matter; which yet are directed by the wise and vigilant eye, and by the powerful hand of a Providence to a more beautiful and amiable end, then they themselves were acquainted with. But yet the Lawyers, the Civilians would faine enlarge the Law of *Nature*, and would willingly perswade us that all sensitive creatures must be brought within the compasse of it, for this he tells us, *Jus naturale est quod natura omnia animalia docuit, nam jus illud non solum Humani Generis est proprium, sed omnium animalium quæ in terra marique nascuntur, avium quoque commune est.* Nay, they are so confident of it, as that they instance in several particulars, *Maris & fœminæ nonjunctio, Liberorum*

rorum procreatio, educatio, conservatio, Plurima in tutelam propriam facta, Apium respub. Columbarum conjugia. But not only the Criticks, but the Schoolmen also do sufficiently correct the Lawyers for this their vanity: for certainly these men mean to bring beasts, birds and fishes into their Courts, and to have some fees out of them. Perhaps they expect also that the Doves should take Licences before they marry: it may be they require of the beasts some penetintial, or (which will suffice them) some pecuniary satisfaction for all their adulteries; or it may be the *Pope* will be so favourable, as to give his fellow-*Beasts* some dispensation for all their irregular and incongruous mixtures.

But yet notwithstanding, they prosecute this their notion, and go on to frame this difference between νομὸν ἐθνικὸν, & νομὸν φυσικὸν: *Jus Gentium, & Jus Naturale.* The Law of *Nature* (say they) is that which is common with men to irrational Creatures also; but the Law of Nations is only between men: but this distinction is built upon a very sandy bottome; what the true difference is, we shall see hereafter. Now all that can be pleaded in the behalf of the Lawyers, is this, that they erre more in the word then in the reality. They cannot sufficiently clear this *Title* of a Law; for that there are some clear and visible stamps and impressions of *Nature* upon sensitive beings, will be easily granted them by all, and those instances which they bring, are so many ocular demonstrations of it; but that there should a formal obligation lie upon Brutes; that they should be bound to the performance of natural commands in a legal manner; that there should be a Νόμῳ γεγραμμὸς upon them, ὥστε εἶναι ἀναπολογήτους, so as that they should be left without excuse, and lie under palpable guilt, and be obnoxious to punishment for the violation of it, this they cannot possibly finde out, unlesse they could set up this *Candle of the Lord* in sensitive creatures also; whereas there are in them only some μιμήματα τῆς ἀνθρωπίνης ζωῆς, as the Philosopher calls them, which the Orator renders, *virtutum simulacra*, some apish imitations of reason, some shadowes of morality, some counterfeit Ethicks, some wilde Oeconomicks, some faint representations of Politicks amongst some of them. Yet all this while they are as farre distant from the truth of a Law, as they are from the strength of Rae-

Reaſon. There you may ſee ſome ſparks of the Divine power and goodneſſe, but you cannot ſee *the Candle of the Lord.* Now theſe men might have conſidered if they had pleaſed, that as for the prints and foot-ſteps of *Nature*, ſome of them may be ſeen in every being. For *Nature* has ſtampt all entity with the ſame ſeal; ſome ſofter beings took the impreſſion very kindly and clearly; ſome harder ones took it more obſcurely.

Nature plaid ſo harmoniouſly and melodiouſly upon her Harp; as that her muſick prov'd not only like that of *Orpheus*, which ſet only the ſenſitive creatures on dancing; but like that of *Amphion*, inanimate beings were elevated by it, even the very ſtones did knit and unite themſelves to the building of the Univerſe.

Shew me any being, if you can, that does not love its own welfare, that does not ſeek its own reſt, its centre, its happineſſe, that does not deſire its own good, ὃ πάντα ἐφίεται, as he ſpeaks; pick out an entity, if you can tell where, that does not long for the continuation and amplification, for the diffuſion and ſpreading of its own being. Yet ſurely the Lawyers themſelves cannot imagine that there is a Law given to all inanimate beings, or that they are accountable for the violation.

Let them *alſo demurre* a while upon that argument which *Suarez* urges againſt them, that theſe ſenſitive creatures are totally defective in the moſt principal branches of the Law of *Nature*; as in the acknowledging of a Deity, in the adoring of a Deity, where is there the leaſt adumbration of divine worſhip, in ſenſitive beings? What do they more then the heavens, which declare the glory of God; or the firmament, which ſhewes his handy work? Unleſſe perhaps the Lawyers can finde not onely a Commonwealth, but a Church alſo among the Bees; ſome Canonical obedience, ſome laudable ceremonies, ſome decency and conformity amongſt them. We'll onely ſet ſome of the Poets to laugh the Lawyers out of this opinion; Old *Heſiod* tells them his minde very freely.

Τὸν δὲ χῶ ἀνθρώποισι νόμον διέταξε κρονίων,
Ἰχθύσι χῶ θηρσὶ χῶ οἰωνοῖς πτερηνοῖς
Ἔδεμεν ἀλλήλους, ἐπεὶ ὐ δίκη ἔστι μετ' αὐτοῖς,
Ἀνθρώποισι δ' ἔδωκε δίκην, ἣ πολλὸν ἀρίστη.

What are thoſe Lawes that are obſerved by a rending and tearing Lion, by a devouring Leviathan? does the Wolfe oppreſſe the Lamb by a Law? Can birds of prey ſhew any Commiſſion for their plundering and violence? Thus alſo that amorous Poet ſhewes that theſe ſenſitive creatures, in reſpect of luſt, are abſolute *Antinomians*. For thus he brings in a wanton pleading.

——Coëunt animalia nullo
Cætera delicto, nec habetur turpe juvencæ
Ferre patrem tergo; fit equo ſua filia conjux,
Quáſque creavit init pecudes caper; ipſáque cujus
Semine concepta eſt, ex illo concipit ales.

And what though you meet with ſome ἄπαξ λεγόμενα, ſome rare patternes of ſenſitive temperance? a few ſcattered and uncertaine ſtories will never evince that the whole heap and generality of brutes act according to a Law. You have heard it may be of a chaſte Turtle, and did you never hear of a wanton Sparrow? It may be you have read ſome ſtory of a modeſt Elephant, but what ſay you in the meane time to whole flocks of laſcivious Goats? Yet grant that the ſeveral multitudes, all the ſpecies of theſe irrational creatures were all without ſpot and blemiſh in reſpect of their ſenſitive converſation, can any therefore fancy that they dreſſe themſelves by the glaſſe of a Law? Is it not rather a faithfulneſſe to their own naturall inclinations? which yet may very juſtly condemne ſome of the ſonnes of men, who though they have *the Candle of the Lord*, and the Lamp of his Law, yet they degenerate more then theſe inferiour beings, which have only ſome generall dictates of *Nature*.

This is that motive with which the Satyrist quicken'd and awaken'd some of his time.

Sensum è cœlesti demissum traximus arce,
Cujus egent prona & terram spectantia; Mundi
Principio indulsit communis Conditor illis
Tantùm animas, nobis animum quoque. ——

A Law 'tis founded in Intellectuals, in נשמה, not in נפש. it supposes a Noble and free-borne creature, for where there is no Liberty, there's no Law, a Law being nothing else but a Rational restraint, and limitation of absolute Liberty. Now a l Liberty is *Radicaliter in Intellectu*; and such creatures as have no light, have no choice, no moral variety.

The first and supreme Being has so full and infinite a liberty, as cannot be bounded by a Law; and these low & slavish beings have not so much liberty as to make them capable of being bound. *Inter Bruta silent leges.* There is no *Turpe* nor *Honestum* amongst them, no duty nor obedience to be expected from them, no praise or dispraise due to them, no punishment nor reward to be distributed amongst them.

But as the learned *Grotius* does very well observe; *Quoniam in bestias propriè delictum non cadit, ubi bestia occiditur ut in lege Mosis ob concubitum cum homine, non ea verè pœna est, sed usus dominii humani in bestiam* For punishment in its formal notion is ἀμαρτήματος ἐκδίκησις, (as the Greek Lawyers speak) or as the fore-mentioned Author describes it; 'Tis *malum Passionis quod infligitur ob malum actionis.* In all punishment there is to be some ἀντίπαθμα and ἀμοιβὴ, so that every *Damnum* or *Incommodum* is not to be esteem'd a punishment, unless it be *in vindictam culpæ.* So as for those Lawes given to the Jewes, where sometimes the Beast also was to be put to death, the most renowned *Selden* gives a very full and satisfactory account of it out of the Jewish writings, and does clearly evidence that the meaning was not this, that the Beast was guilty of a crime and had violated a Law, and therefore was to be condemned and put to death; but it was in order to the happiness and welfare of men; for *Bestia cum homine concumbens* was to be ston'd: partly because it was the occasion of so foule a fact, and so fatal punishment

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unto man; and partly that the sight and presence of the object might not repeat so prodigious a crime in the thoughts of men, nor renew the memory of it, nor continue the disgrace of him that died for it. But there was another different reason *in Bove cornupeta*, for there, as *Maimonides* tells us in his *Moreh Nebachim*, 'twas *ad pœnam exigendam à Domino*: the putting of that to death was a punishment to the Owner, for not looking to it better; for I cannot at all consent to the fancie of the Jewes, which *Josephus* mentions; μηδ' εἰς ζῳὴν ἔυχρηςον ἐτ-ναι κατηξιωμένον. Although the forenamed Critick give a better sense of it, then 'tis likely the Author ever intended: *Non in alimentum fumi debuit unde scilicet in Domini commodum cederet*: but how such an interpretation can be extracted out of ἔυχρηςον εἰς ζῳὴν is not easily to be imagined; for those words of *Iosephus* plainly imply, that the Jewes thought such an Oxe could not yield wholesome nourishment; or at the best, they look't upon it as an unclean Beast, which was not to be eaten, which indeed was a fond and weak conceit of them; but they had many such, which yet the learned Author loves to excuse, out of his great favour and indulgence to them. Yet, which is very remarkable, if the Oxe had kill'd a Gentile, they did not put it to death. It seems it would yield wholesome nourishment for all that. But this we are sure of, that as God does not take care for Ozen, (which the acute *Suarez* does very well understand of *Cura Legislativa*, for otherwise God hath a providential care even of them) so neither does he take care for the punishment of Oxen, but 'tis written for his *Israels* sake, to whom he has subjected these creatures, and put them under their feet.

Neither yet can the proper end of a punishment agree to sensitive creatures: for all punishment is ἕνεκα τῦ ἀγαθῦ, as *Plato* speaks; ὐκ ἕνεκα τῦ κακεργήσαι, ἅ γὲ τὸ γεγονὸς ἀγένητον ἔσαι ποτέ. 'Tis not in the power of punishment to recal what is past, but to prevent what's possible. And that wise Moralist *Seneca* does almost translate *Plato verbatim*; *Nemo prudens punit quia peccatum est, sed nè peccetur: Revocari enim præterita non possunt, futura prohibentur.*

So that the end of all punishment is either *in compensationem*, which is κακῦ ἀνταπόδοσις εἰς τὸ τῦ πεποιηκότος συμφέρον ἀναφερομένη.

'Tis *in utilitatem ejus contra quem peccatum est*; or else 'tis *in emendationem*, and so *in utilitatem peccantis*; in respect of which that elegant Moralist *Plutarch* stiles punishment, ἰατρείαν ψυχῆς, and *Hierocles* calls it ἰατρικὴν ποινείας: or else it is *in exemplum, in utilitatem aliorum*; ἵνα ἄλλοι περίοικοι ποιῶνται καὶ φοβῶνται, as the Greek Orator speaks; the same which God speaks by *Moses*, *that Israel may hear and fear*: and thus punishment does σωφρονιμαλίζειν.

But now none of these ends are appliable to sensitive creatures, for there is no more *satisfaction* to justice in inflicting an evil upon them, then there is in the ruining of inanimate beings, in demolishing of Cities or Temples for Idolatry; which is only for the good of them that can take notice of it; for otherwise as that grave Moralist *Seneca* has it, *Quàm stultum est his irasci quæ iram nostram nec meruerunt, nec sentiunt*: No satisfaction to be had from such things as are not apprehensive of punishment. And therefore Annihilation, though a great evil, yet wants this sting, and aggravation of a punishment, for a creature is not sensible of it.

Much lesse can you think that a punishment has any power to *mend* or meliorate sensitive beings, or to give *example* to others amongst them.

By all this you see that amongst all irrational beings there is no ἀνομία, and therefore no ἁμαρτία, and therefore no τιμωρία; from whence it also flowes, that the Law of *Nature* is built upon Reason.

There is some good so proportionable and nutrimental to the being of man, and some evil so venemous and destructive to his nature, as that the God of *Nature* does sufficiently antidote and fortifie him against the one, and does maintain and sweeten his essence with the other. There is so much harmony in some actions, as that the soul must needs dance at them; and there is such an harsh discord and jarring in others, as that the soul cannot endure them.

Therefore the learned *Grotius* does thus describe the Law of *Nature*; *Jus naturale est dictatum rectæ Rationis, indicans, actui alicui, ex ejus convenientia vel disconvenientia cum ipsa natura Rationali, inesse Moralem turpitudinem, aut necessitatem Moralem, & consequenter ab Authore Naturæ ipso Deo, talem actum*

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aut vetari aut præcipi. Which I shall thus render; The Law of *Nature* is a streaming out of Light from *the Candle of the Lord*, powerfully discovering such a deformity in some evil, as that an intellectual eye must needs abhor it; and such a commanding beauty in some good, as that a rational being must needs be enamoured with it; and so plainly shewing that God stamp't and seal'd the one with his command, and branded the other with his disliking.

Chrysostome makes mention of this Νόμος φυσικὸς, and does very Rhetorically enlarge himself upon it in his twelfth and thirteenth Orations, περὶ Ἀνδριάντων; where he tells us, that it is ἐμφυτος διδαχὴ καὶ ἡ γνῶσις τῆς καλῶν, καὶ τῆς οὐ τοιούτων, a radical and fundamental knowledge, planted in the being of man, budding and blossoming in first principles, flourishing and bringing forth fruit, spreading it self into all the faire and goodly branches of Morality, under the shadow of which the soul may sit with much complacency and delight. And as he poures out himself very fluently; ἡ χρεία τῆς λόγων, ἡ τῆς διδασκάλων, ἡ τῆς πόνων, ἡ καμάτων: There's no need of Oratory to allure men to it, you need not heap up arguments to convince them of it: No need of an Interpreter to acquaint them with it: No need of the mindes spinning, or toiling, or sweating for the attaining of it; it growes spontaneously, it bubbles up freely, it shines out cheerfully and pleasantly; it was so visible, as that the most infant-age of the world could spell it out, and reade it without a Teacher: ἡ Μωυσῆς, ἡ προφῆται, ἡ δικασταὶ, as he goes on: 'twas long extant before *Moses* was borne, long before *Aaron* rung his golden bells, before there was a Prophet or a Judge in *Israel*. Men knew it ἀπὸ τῆς ἔνδον τῆς συνειδότος διδαχθέντες. They had a Bible of Gods own printing, they had this Scripture of God within them. By this *Candle of the Lord*, *Adam* and *Eve* discovered their own folly and nakednesse; this *Candle* flamed in *Cains* conscience, and this Law was proclaimed in his heart, with as much terrour as 'twas publish't from Mount *Sinai*, which fill'd him with those furious reflections for his unnatural murder. *Enoch* when he walk't with God; walk't by this light, by this rule. *Noah* the Preacher of righteousnesse took this Law for his Text. Nay, you may see some print of this Law upon the hard heart of a *Pharaoh*, when he cries out, *The Lord is*

righteous, but I and my people have sinned. Hence it was, that God when he gave his Law afresh, gave it in such a compendious Brachygraphy; he wrote it as 'twere in Characters, ἐ φονεύσεις, ἐ μοιχεύσεις, ἐ κλέψεις, without any explication, or amplification at all. He only enjoyned with an Imperatorious brevity, he knowes there was enough in the breasts of men to convince them of it, and to comment upon it, only in the second command there is added an enforcement, because his people were excessively prone to the violation of it; and in that of the Sabbath there is given an exposition of it, because in all its circumstances it was not founded in Natural light. So that in *Plutarchs* language the Decalogue would be call'd νόμος σφυρήλατος, Gold in the lump, whereas other Law-givers use to beat it thinner. Of this Law as 'tis printed by *Nature*, *Philo* speaks very excellently: Νόμος δ' ἀψευδὴς ὁ ὀρθὸς λόγος, οὐκ ὢν τοῦ δεινὸς ἢ τοῦ δεινὸς ἀνητὸς φθαρτὸς ἐν χαρτιδίοις ἢ σήλαις ἀψύχοις, ἀλλ' ὑπ' ἀθανάτου φύσεως ἀφθάρτου ἐν ἀθανάτῳ διανοίᾳ τυπωθείς. Right Reason (sayes he) is that fixt and unshaken Law, not writ in perishing paper, by the hand or pen of a creature, nor graven like a dead letter upon liveless and decaying pillars, but written with the point of a Diamond, nay, with the finger of God himself in the heart of man; a Deity gave it an *Imprimatur*, and an eternal Spirit grav'd it in an immortal minde. So as that I may borrow the expression of the Apostle, the minde of man is στύλος καὶ ἑδραίωμα τῆς ἀληθείας τούτης. And I take it in the very same sense as 'tis to be took of the Church: 'Tis a pillar of this Truth not to support it, but to hold it forth. Neither must I let slip a passage in *Plutarch*, which is very near of kin to this of *Philo*, ὁ Νόμος οὐκ ἐν βιβλίοις ἔξω γεγραμμένος, ἀ δέ τισι ξύλοις, ἀλλ' ἔμψυχος ὢν ἑαυτῷ λόγος ἀεὶ συνοικῶν καὶ παραφυλάττων καὶ μηδέποτε τὸν ψυχὸν ἐῶν ἔρημον ἡγεμονίας. You may take it thus: This Royal Law of *Nature* was never shut up in a paper-prison, was never confin'd or limited to any outward surface; but it was bravely situated in the Centre of a Rational Being, alwayes keeping the Soul company, guarding it, and guiding it; Ruling all its subjects, (every obedient *Action*) with a Scepter of Gold, and crushing in pieces all its enemies (breaking every rebellious *Action*) with a rod of Iron. You may hear the Lyrick singing out the praises of this Law in a very lofty straine; Νόμος ὁ πάντων βασιλεὺς θνατῶν τε καὶ ἀθα-

ἀθανάτων, ἧτ⊙ ἀγχίβιά⟨ως⟩ τὸ δικαιότατον, ὑπερλάτῳ χεῖ: This Law which is the Queen of Angelical and humane beings, does so rule and dispose of them, as to bring about Justice with a most high and powerful, and yet with a most soft and delicate hand.

You may hear *Plato* excellently discoursing of it, whilest he brings in a Sophister disputing against *Socrates*, and such a one as would needs undertake to maintain this principle, Ταῦτα ἐναντία ἀλλήλοις ὄζιν ἥπε φύσις καὶ ὁ νόμ⊙. That there was an untuneable antipathy between *Nature* and *Law*; that Lawes were nothing but *hominum infirmiorum commenta*; that this was Τὸ λαμπρότατον ἐ φύσεως δικαιον, the most bright and eminent justice of *Nature*, for men to rule according to Power, and according to no other Law; that ὁ ἰσχυρότερος was ὁ κρείττων, and ὁ βελτίων; that all other Laws were παρὰ φύσιν ἅπαντες: Nay, he calls them cheatings and bewitchings, ἐκ ᾠδαὶ ἀλλ' ἐπῳδαί. They come (sayes he) like pleasant songs, when as they are meer charmes and incantations But *Socrates* after he had stung this same *Callicles* with a few quick Interrogations, poures out presently a great deale of honey and sweetnesse, and plentifully shewes that most pleasant and conspiring harmony that is between *Nature* and *Law*. That there's nothing more κατὰ φύσιν then a Law, that Law is founded in *Nature*, that it is for the maintaining and ennobling and perfecting of *Nature*. Nay, as *Plato* tells us elsewhere, There's no way for men to happinesse, unlesse they follow, τὰ ἴχνη τῆ λόγων: these steps of Reason, these foot-steps of *Nature*. This same Law *Aristotle* does more then once acknowledge, when he tells us of Νόμ⊙ ἴδι⊙ and Νόμ⊙ κοινός, a Positive Law with him is a more private Law, καθ' ὃν γεγραμμένον πολιτεύονται; but Natures Law is a more publick and Catholick Law, ὅπα ἴγραφα παρὰ πᾶσιν ὁμολογεῖται δοκεῖ, which he proves to be a very Sovereign and commanding Law, for thus he sayes, ὁ Νόμ⊙ ἀναγκαστικὴν ἔχει δύναμιν, λόγ⊙ ὢν ὑπὸ τινὸς φρονήσεως καὶ νῦ. The Law that is most filled with Reason, must needs be most victorious and triumphant.

The same Philosopher, in his tenth book *de Rep.* has another distinction of Lawes; one branch whereof does plainly reach to the Law of *Nature*.

There are, sayes he, Νόμοι κατὰ γράμματα, which are the same with

with those which he call'd Νόμοι ἴδιοι before, and then there are Νόμοι καὶ τὰ ἔθη, which are all one with that he stil'd before Νόμος κοινὸς. Now, as he speaks, these Νόμοι καὶ τὰ ἔθη are κρείττονες; Lawes of the first magnitude, of a Nobler Sphere, of a vaster and purer influence. Where you see also that he calls the Law of *Nature*, the Moral Law, and the same which the Apostle calls Νόμος γεγραπτὸς, he with the rest of the Heathen calls it Ἄγραφα νόμιμα, couching the same sense in a seeming contradiction.

The Oratour has it expressely; *Non scripta, sed nata lex.*

And amongst all the Heathen, I can meet with none that drawes such a lively Pourtraiture of the *Law* of *Nature*, as that Noble Oratour does.

You may hear him thus pleading for it: *Nec si regnante Tarquinio nulla erat scripta lex de stupris, &c.* Grant (says he) that *Rome* were not for the present furnish't with a Positive *Law*, able to check the lust and violence of a *Tarquin*, yet there was a Virgin-law of *Nature*, which he had also ravish't and deflour'd: there was the beaming out of an eternal *Law*, enough to revive a modest *Lucretia*, and to strike terrour into the heart of so licencious a Prince: for as he goes on, *Est quidem vera lex Recta Ratio, Naturæ congruens, diffusa in omnes, constans, sempiterna; quæ vocet ad officium jubendo, vetando à fraude deterreat: quæ tamen Probos, neque frustrà jubet aut vetat, nec improbos jubendo aut vetando movet. Hinc Legi nec Propagari fas est, neque derogari ex hac aliquid licet. Neque tota abrogari potest. Nec verò aut per Senatum, aut per Populum solvi hac Lege possumus, Neque est quærendus explanator, aut interpres ejus alius. Non erat alia Romæ, alia Athenis: Alia nunc, alia posthac: sed & omnes gentes, omni tempore, Una Lex, & sempiterna, & immutabilis continebit, unúsque erit quasi communis Magister & Legislator omnium Deus: Ille Legis hujus Inventor, Disceptator, Lator; Cui qui non parebit ipse se fugiet, & Naturam hominis aspernabitur; Hoc ipso licet maximas pœnas, etiamsi cætera, quæ putantur, effugerit.*

His meaning is not much different from this:

Right Reason is a beautiful Law; a Law of a pure complexion, of a natural colour, of a vast extent and diffusion: its colour

lour never fades, never dies. It encourages men in obedience with a ſmile, it chides them and frownes them out of wickedneſſe. Good men hear the leaſt whiſpering of its pleaſant voice, they obſerve the leaſt glance of its lovely eye; but wicked men ſometimes will not hear it, though it come to them in thunder; nor take the leaſt notice of it, though it ſhould flaſh out in lightning. None muſt inlarge the Phylacteries of this Law, nor muſt any dare to prune off the leaſt branch of it. Nay the malice of man cannot totally deface ſo indelible a beauty. No Pope, nor Prince, nor Parliament, nor People, nor Angel, nor creature can abſolve you from it. This Law never paints its face, it never changes its colour, it does not put on one Aſpect at *Athens*, and another face at *Rome*, but looks upon all Nations and Perſons with an impartial eye, it ſhines upon all ages, and times, and conditions, with a perpetual light, *It is yeſterday, and to day, the ſame for ever.* There is but one Law-giver, one Lord and ſupreme Judge of this Law, *God bleſſed for evermore.* He was the contriver of it, the commander of it, the publiſher of it, and none can be exempted from it, unleſſe he will be baniſh'd from his own eſſence, and be excommunicated from humane Nature.

This puniſhment would have ſting enough, if he ſhould avoid a thouſand more that are due to ſo foule a tranſgreſſion.

Thus you ſee that the Heathen, not only had this Νόμος γεγραπτος upon them; but alſo they themſelves took ſpecial notice of it, and the more refined ſort amongſt them could diſcourſe very admirably about it, which muſt needs leave them the more inexcuſable for the violation of it.

We come now to ſee where the ſtrength of the Law of Nature lies, where its nerves are, where it has ſuch an efficacious influence, ſuch a binding vertue.

And I finde *Vaſquez* ſomewhat ſingular, and withal erroneous in his opinion, whileſt he goes about to ſhew that the formality of this Law conſiſts only in that harmony and proportion, or elſe that diſcord and diſconvenience, which ſuch and ſuch an object, and ſuch and ſuch an action has with a Rational Nature; for, ſayes he, every Eſſence is *Menſura Boni & Mali* in reſpect of it ſelf.

Which, as he thinks, is plainly manifested and discovered also in corporal beings, which use to flie only from such things as are destructive to their own formes, and to embrace all such neighbourly and friendly beings, as will close and comply with them. But he might easily have known that as these material beings were never yet so honoured, as to be judg'd capable of a Law; so neither can any naked Essence, though never so pure and noble, lay a Moral engagement upon it self, or binde its own being: for this would make the very same being superiour to it self, as it gives a Law, and inferiour to it self, as it must obey it.

So that the most high and Sovereign Being, even God himself, does not subject himself to any Law, though there be some Actions also most agreeable to his Nature, and others plainly inconsistent with it, yet they cannot amount to such a power, as to lay any obligation upon him, which should in the least notion differ from the liberty of his own Essence.

Thus also in the Common-wealth of humane Nature, that proportion which Actions bear to Reason, is indeed a sufficient foundation for a Law to build upon, but it is not the Law it self, nor a formal obligation.

Yet some of the School-men are extreme bold and vaine in their suppositions; so bold, as that I am ready to question whether it be best to repeat them: yet thus they say,

Si Deus non esset, vel si non uteretur Ratione, vel si non rectè judicaret de Rebus, si tamen in homine idem esset dictamen Rectæ rationis, quod nunc est, haberet etiam eandem Rationem Legis quam nunc habet.

But what are the goodly spoiles that these men expect, if they could break through such a croud of Repugnancies and impossibilities? the whole result and product of it will prove but a meer Cipher; for Reason as 'tis now, does but binde in its own name, but in the Name of its supreme Lord and Sovereign, by whom Reason lives, and moves, and has its being.

For if only a creature should binde it self to the observation of this Law, it must also inflict upon it self such a punishment as is answerable to the violation of it: but no such being would be willing or able to punish it self in so high a measure, as such a transgression would meritoriously require; so that it must be account-

countable to some other Legislative power, which will vindicate its own commands, and will by this means engage a Creature to be more mindful of its own happiness, then otherwise it would be.

For though some of the Gallanter Heathen can brave it out sometimes in an expression; that the very turpitude of such an action is punishment enough, and the very beauty of goodness is an abundant reward and compensation; yet we see that all this, and more then this, did not efficaciously prevaile with them for their due conformity and full obedience to Natures Law; such a single cord as this will be easily broken.

Yet there is some truth in what they say; for thus much is visible and apparent, that there is such a Magnetical power in some good, as must needs allure and attract a Rational Being; there is such a native fairness, such an intrinsecal loveliness in some objects, as does not depend upon an external command, but by its own worth must needs win upon the soul: and there is such an inseparable deformity and malignity in some evil, as that Reason must needs loath it and abominate it.

Insomuch as that if there were no Law or Command, yet a Rational being of its own accord, out of meer love, would espouse it self to such an amiable good, 'twould clasp and twine about such a precious object, and if there were not the least check or prohibition, yet in order to its own welfare, 'twould abhor and flie from some black evils, that spit out so much venome against its Nature.

This is that which the School-men mean, when they tell us, *Quædam sunt mala, quia prohibentur: sed alia prohibentur, quia sunt mala:* that is, in positive Lawes, whether Divine or Humane; Acts are to be esteem'd evil upon this account, because they are forbidden; but in the Law of Nature such an evil was intimately and inevitably an evil, though it should not be forbidden.

Now that there are such *Bona per se*, and *Mala per se*, (as the Schools speak) shall thus demonstrate: *Quod non est Malum per se potuit non prohiberi*, for there is no reason imaginable, why there should not be a possibility of not prohibiting that which is not absolutely evil, which is in its own nature indifferent.

But now there are some evils so excessively evil, so intolerably bad, as that they cannot but be forbidden; I shall only name this one; *Odium Dei*, for a Being to hate the Creatour and cause of its being, if it were possible for this not to be forbidden, it were possible for it to be lawful, for *Ubi nulla lex, ibi nulla prævaricatio*: Where there's no Law, there's no Ἀνομία; where there's no Rule, there's no Anomaly, if there were no prohibition of this, 'twould not be sin to do it. But that to hate God should not be sin, does involve a whole heap of contradictions; so that this evil is so full of evil, as that it cannot but be forbidden; and therefore is an evil in order of Nature before the Prohibition of it. Besides, as the Philosophers love to speak, *Essentiæ rerum sunt immutabiles*, Essences neither ebbe nor flow, but have in themselves a perpetual Unity and Identity: and all such properties as flow and bubble up from Beings are constant and unvariable, but if they could be stopt in their motion, yet that state would be violent, and not at all connatural to such a subject.

So that grant only the being of man, and you cannot but grant this also, that there is such a constant conveniency and analogy, which some objects have with its Essence, as that it cannot but encline to them, and that there is such an irreconcileable disconvenience, such an eternal antipathy between it and other objects, as that it must cease to be what it is before it can come near them.

This *Suarez* termes a natural Obligation, and a just foundation for a Law; but now before all this can rise up to the height and perfection of a Law: there must come a Command from some Superiour powers, from whence will spring a moral obligation also, and make up the formality of a Law.

Therefore God himself, for the brightning of his own glory, for the better regulating and tuning of the world; for the maintaining of such a choice piece of his workmanship as man is, has publish't this his Royal Command, and proclaim'd it by that principle of Reason, which he has planted in the being of man, which does fully convince him of the righteousnesse, and goodness, and necessity of this Law, for the materials of it, and of the validity and authority of this Law, as it comes

comes from the minde and will of his Creatour. Neither is it any eclipse or diminution of the liberty of that first being, to say that there is some evil so foule and ill-favour'd, as that it cannot but be forbidden by him; and that there is some good so faire and eminent, as that he cannot but command it.

For, as the Schoolmen observe, *Divina voluntas, licèt simpliciter libera sit ad extra, ex suppositione tamen unius Actûs liberi, potest necessitari ad alium.*

Though the will of God be compleatly free in respect of all his looks and glances towards the creature, yet notwithstanding upon the voluntary and free precedency of one Act, we may justly conceive him necessitated to another, by vertue of that indissoluble connexion and concatenation between these two Acts, which does in a manner knit and unite them into one.

Thus God has an absolute liberty and choice, whether he will make a promise or no, but if he has made it, he cannot but fulfil it. Thus he is perfectly free, whether he will reveal his minde or no, but if he will reveal it, he cannot but speak truth, and manifest it as it is.

God had the very same liberty whether he would create a world or no, but if he will create it, and keep it in its comelinesse and proportion, he must then have a vigilant and providential eye over it; and if he will provide for it, he cannot but have a perfect and indefective Providence, agreeeable to his own wisdom, and goodnesse, and being; so that if he will create such a being as Man; such a Rational creature, furnish't with sufficient knowledge to discern between some good and evil; and if he will supply it with a proportionable concourse in its operations, he cannot then but prohibit such acts as are intrinsecally prejudicial and detrimental to the being of it; neither can he but command such acts as are necessary to its preservation and welfare.

God therefore when from all eternity in his own glorious thoughts he contriv'd the being of man, he did also with his piercing eye see into all conveniences and disconveniences, which would be in reference to such a being: and by his eternal Law did restrain and determine it to such acts as should be advantageous to it, which in his wise Oeconomy and dispensation,

he publish't to man by the voice of Reason, by the mediation of this natural Law.

Whence it is that every violation of this law, is not only an injury to mans being, but *ultra nativam rei malitiam*, (as the Schools speak,) 'tis also a vertual and interpretative contempt of that supreme Law-giver, who out of so much wisdome, love and goodnesse did thus binde man to his own happiness.

So much then as man does start aside and apostatize from this law, to so much misery and punishment does he expose himself.

Though it be not necessary that the *Candle* of nature should discover the full extent and measure of that punishment, which is due to the breakers of this Law, for to the nature of punishment, *non requiritur ut præcognita sit pœna, sed ut fiat actus Dignus tali pœnâ.* The Lawyers and the Schoolmen both will acknowledge this principle.

For as *Suarez* has it, *Sequitur reatus ex intrinseca conditione culpæ; Ità ut licèt pœna per legem non sit determinata, Arbitrio tamen competentis judicis puniri possit.* Yet the Light of Nature will reveal and disclose thus much: That a being totally dependent upon another, essentially subordinate and subject to it, must also be accountable to it for every provocation and rebellion: And for the violation of so good a Law, which he has set it, and for the sinning against such admirable providence and justice as shines out upon it; must be liable to such a punishment, as that glorious Law-giver shall judge fit for such an offence; who is so full of justice, as that he cannot, and so great in goodnesse, as that he will not punish a creature above its desert.

CHAP.

CHAP. VII.

The Extent of the Law of Nature.

THere are ſtamp't and printed upon the being of man, ſome clear and undelible principles, ſome firſt and Alphabetical Notions; by putting together of which it can ſpell out the Law of Nature.

There's ſcarter'd in the Soul of Man ſome ſeeds of light, which fill it with a vigorous pregnancy, with a multiplying fruitfulneſſe, ſo that it brings forth a numerous and ſparkling poſterity of ſecondary notions, which make for the crowning and encompaſſing of the ſoul with happineſs.

All the freſh ſprings of common and fountain notions are in the ſoul of man, for the watering of his eſſence, fothe refreſhing of this heavenly Plant, this *Arbor inverſa*, this encloſed being, this Garden of God.

And though the wickedneſſe of man may ſtop the pleaſant motion, the clear and cryſtalline progreſs of the Fountain, yet they cannot hinder the firſt riſings, the bubling endeavours of it. They may pull off Natures leaves, and pluck off her fruit, and chop off her branches, but yet the root of it is eternal, the foundation of it is inviolable.

Now theſe firſt and radical principles are wound up in ſome ſuch ſhort bottoms as theſe. *Bonum eſt appetendum, malum eſt fugiendum*; *Beatitudo eſt quærenda*; *Quod tibi fieri non vis, alteri ne feceris.* And reaſon thus ὠοτόκησε τὸν νόμον, *incubando ſuper hæc ova*, by warming and brooding upon theſe firſt and oval principles of her own laying, it being it ſelfe quicken'd with an heavenly vigour, does thus hatch the Law of Nature.

For you muſt not, nor cannot think that Natures Law is confin'd and contracted within the compaſs of two or three common notions, but Reaſon, as with one foot it fixes a Centre,

ſo

so with the other it measures and spreads out a circumference; it drawes several Conclusions, which do all meet and croud into these first and Central Principles. As in those Noble Mathematical Sciences there are, not only some first αἰτήματα, which are granted as soon as they are ask't, if not before; but there are also whole heaps of firme and immoveable demonstrations that are built upon them. In the very same manner, Nature has some *Postulata*, some προλήψεις, which *Seneca* renders *præsumptiones*, which others call *Anticipationes Animi*, which she knows a Rational being will presently and willingly yield unto; and therefore by vertue of these it does engage and oblige it to all such commands, as shall by just result, by genuine production, by kindly and evident derivation flow from these.

For men must not only look upon the Capital letters of this Νόμου γραφὴς, but they must reade the whole context and coherence of it; they must look to every jot and apex of it, for Heaven and Earth shal sooner pass away, then one jot or tittle of this Law shall vanish.

They must not only gaze upon two or three principles of the first Magnitude, but they must take notice of the lesser Celestial *Sporades*, for these also have their light and influence.

They must not only skim off the Cream of first principles, but whatsoever sweetnesse comes streaming from the Dugge of Nature, they must feed upon it, they may be nourish't with it.

Reason does not only crop off the tops of first notions, but does so gather all the flowers in Natures Garden, as that it can binde them together in a pleasant posie, for the refreshment of it self and others.

Thus, as a noble Author of our own does wel observe, *Tota ferè Ethica est Notitia communis*: All Morality is nothing but a collection and bundling up of natural Precepts. The Moralists did but πλατύνειν φυλακτήρια, enlarge the fringes of Natures garment: they are so many Commentators and Expositors upon Natures Law. This was his meaning, that stil'd Moral Philosophy, ἡ περὶ τὰ ἀνθρώπινα φιλοσοφία, that Philosophy which is for the maintaining and edifying of humane nature. Thus Natures Law is frequently

quently call'd the Moral Law. But the School-men in their rougher language make these several ranks and distributions of natural Precepts. τὰ φῶτα τῆς φύσιν. First, there come in the front *Principia Generalia*, (as some call them) *per se Nota*; *ut Honestum est faciendum*; *Pravum vitandum*. Then follow next *Principia Particularia*, *& magis determinata*; *ut justitia est servanda*; *Deus est colendus*; *vivendum est temperatè*. At length come up in the reare, *conclusiones evidenter illatæ*, *quæ tamen cognosci nequeunt nisi per discursum*; *ut Mendacium*, *furtum*, *& similia prava esse*.

These, though they may seem somewhat more remote, yet being fetch't from clear and unquestionable premisses, they have *Nature*'s Seal upon them; and are thus farre sacred, so as to have the usual priviledge of a Conclusion, to be untouch't and undeniable.

For though that learned Author, whom I mention'd not long before, do justly take notice of this, that discourse is the usual inlet to errour, and too often gives an open admission, and courteous entertainment to such falsities as come disguis'd in a Syllogistical forme, which by their Sequacious windings, and Gradual insinuations, twine about some weak understandings: yet in the nature of the thing it self, 'tis as impossible to collect an Errour out of a Truth, as 'tis to gather the blackest night out of the fairest Sun-shine, or the foulest wickedness out of the purest goodness. A Conclusion therefore that's built upon the sand, you may very well expect its fall, bnt that which is built upon the rock is impregnable and immoveable; for if the Law of *Nature* should not extend it self so farre, as to oblige men to an accurate observation of that which is a remove or two distant from first principles, 'twould then prove extremely defective in some such Precepts as do most intimately and intensely conduce to the welfare and advantage of an Intellectual being.

And these first notions would be most barren, inefficacious speculations, unless they did thus encrease and multiply, and bring forth fruit with the blessing of heaven upon them.

So that there is a necessary connexion, and concatenation between first principles, and such Conclusions. For as

Suarez has it, *Veritas principii continetur in Concluſione*: ſo that he that queſtions the Concluſion, muſt needs alſo ſtrike at the Principle. Nay, if we look to the notion of a Law, there is more of that to be ſeen in theſe more particular determinations, then in thoſe more Univerſal notions; for *Lex eſt proxima Regula operationum.* But now particulars are nearer to exiſtence and operation then Univerſals; and in this reſpect do more immediately ſteere and direct the motions of ſuch a being. The one is the bending of the bowe, but the other is the ſhooting of the Arrow.

Suarez does fully determine this in ſuch words as theſe: *Hæc omnia Præcepta* (he meanes both principles and Concluſions) *prodeunt à Deo Auctore Naturæ, & tendunt ad eundem finem, nimirum ad debitam conſervationem, & Naturalem perfectionem, ſeu fœlicitatem Humanæ Naturæ.*

This Law of *Nature* as it is thus branch't forth, does binde *in foro Conſcientiæ*, for as that Noble Author, (whom I more then once commended before) ſpeaks very well in this; Natural Conſcience 'tis *Centrum notitiarum Communium*, and 'tis a kinde of *Senſus Communis* in reſpect of the inward faculties, as that other is in reſpect of the outward Senſes. 'Tis a competent Judge of this Law of *Nature*: 'Tis the natural Pulſe of the ſoul, by the beating and motion of which the ſtate and temper of men is diſcernable. The Apoſtle *Paul* thus felt the Heathens Pulſe, and found their conſciences ſometimes accuſing them, ſometimes making Apology for them. Yet there's a great deal of difference between natural Conſcience and the Law of *Nature*; for (as the Schoolmen ſpeak,) Conſcience 'tis *Dictamen practicum in Particulari*; 'tis a proſecution and application of this Natural Law, as Providence is of that eternal Law.

Nay, Conſcience ſometimes does embrace only the ſhadow of a Law, and does engage men, though erroneouſly, to the obſervation of that which was never dictated by any juſt Legiſlative power. Nor is it content to glance only at what's to come, but *Janus*-like it has a double aſpect, and ſo looks back to what's paſt, as to call men to a ſtrict account for every violation of this Law.

Which

Which Law is so accurate, as to oblige men not only *ad actum*, but *ad modum* also: it looks as well to the inward forme and manner, as to the materia lity and bulke of outward actions: for every being owes thus much kindnesse and courtesie to it self, not only to put forth such acts as are essential and intrinsecal to its own welfare; but also to delight in them, and to fulfil them with all possible freenesse and alacrity, with the greatest intensenesse and complacency. Self-love alone might easily constrain men to this natural obedience. Humane Laws indeed rest satisfi'd with a visible and external obedience; but Natures Law darts it self into the most intimate Essentials, and looks for entertainment there.

You know that amongst the Moralists only such acts are esteem'd *Actus Humani*, that are *Actus voluntarii*. When *Nature* has tuned a Rational being, she expects that every string, every faculty should spontaneously and cheerfully sound forth his praise.

And the God of *Nature*, that has not chain'd, nor fetter'd, nor inslav'd such a creature, but has given it a competent liberty and enlargement; the free diffusion and amplification of its own Essence; he looks withal that it should willingly consent to its own happiness, and to all such means as are necessary for the accomplishment of its choicest end: and that it should totally abhor whatsoever is destructive and prejudicial to its own being; which if it do, 'twill presently embrace the Law of *Nature*, if it either love its God or it self; the Command of its God, or the welfare of it self.

Nay, the Precepts of this natural Law are so potent and triumphant, as that some acts which rebel against it, become not only *Illiciti*, but *Irriti* as both the Schoolmen and Lawyers observe: they are not only irregularities, but meer nullities: and that either *ob defectum Potestatis & Incapacitatem Materiæ*, as if one should go about to give the same thing to two several persons, the second Donation is a Moral Non-entity; or else *Propter Perpetuam rei indecentiam, & Turpitudinem durantem*: as in some anomalous and incestuous marriages. And this Law of *Nature* is so exact, as that 'tis not capable of an Ἐπιεικία, which the Lawyers call *Emendatio legis*: but there is no mending of Essences, nor of Essential Lawes, both which consist *in*

Puncto, in indivisibili, and so cannot *Recipere magis & minus*: nor there any need of it, for in this Law there's no rigour at all, 'tis pure equity, and so nothing is to be abated of it. Neither does it depend only *à mente Legis-latoris*, which is the usual rise of Mitigation; but 'tis conversant about such acts as are *per se tales* most intrinsecally and inseparably.

Yet notwithstanding this Law does not refuse an Interpretation, but *Nature* her self does gloss upon her own Law, as in what circumstances such an Act is to be esteem'd murder, and when not; and so in many other branches of *Natures* Law, if there be any appearance of intricacy, any seeming knot and difficulty, *Nature* has given edge enough to cut it asunder.

There is another Law bordering upon this Law of *Nature*, *Jus Gentium*, *Juri Naturali propinquum & consanguineum*; and 'tis *Medium quoddam inter Jus Naturale & Jus Civile*. Now this *Jus Gentium* is either *per similitudinem & concomitantiam*, when several Nations in their distinct conditions, have yet some of the same positive Lawes: or else, (which indeed is most properly Νομικὸν ἐθνικὸν) *Per Communicationem & Societatem*, which, as the learned *Grotius* describes, *Ab omnium, vel multarum gentium voluntate vim obligandi accepit*: that is, when all or many of the most refined Nations bunching and clustering together, do binde themselves by general Compact, to the observation of such Lawes, as they judge to be for the good of them all. As the honourable entertainment of an Embassadour, or such like.

So that 'tis *Jus Humanum, non scriptum*. 'Tis ἔνφυτα βίβλος, ἀλλ' ἐν χερσὶν. For as *Justinian* tells us, *Usu exigente, & Humanis necessitatibus, Gentes Humanæ quædam sibi jura constituerunt*. Whereas other humane Lawes have a narrower sphere and compasse, and are limited to such a state, which the Oratour stiles, *Leges populares*, the Hebrewes call their positive Lawes חקים, sometimes משפטים, though the one do more properly point at Ceremonials, the other at Judicials; The *Septuagint* render them ἐντολαὶ, some others call them τὰ δευτερώσεις, as they call natural Lawes מצות, which the Hellenists render δικαιώματα. But according to the Greek Idiom, these are termed τὰ ἐν φύσει, and the other τὰ ἐν τάξει.

Now

Now, though the formality of humane Lawes do flow immediately from the power of ſome particular men; yet the ſtrength and ſinew of theſe Lawes is founded in the Law of *Nature*: for *Nature* does permiſſively give them leave to make ſuch Lawes as are for their greater convenience; and when they are made, and whileſt they are in their force and vigour, it does oblige and command them not to break or violate them: for they are to eſteem their own conſent as a Sacred thing; they are not to contradict their own Acts, nor to oppoſe ſuch commands, as *ex Pacto* were fram'd and conſtituted by themſelves.

Thus much for the Law of *Nature* in general. We muſt look in the next place, to that *Lumen Naturæ*, that *Candle of the Lord* by which this Law of *Nature* is manifeſted and diſcovered.

CHAP. VIII.

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How the Law of Nature is diſcovered? not by Tradition, nor an Intellectus agens.

GOD having contrived ſuch an admirable and harmonious Law for the guiding and governing of his Creature, you cannot doubt but that he will alſo provide ſufficient means for the diſcovery and publiſhing of it; Promulgation being prerequired as a neceſſary condition before a Law can be valid and vigorous. To this end therefore he has ſet up an Intellectual Lamp in the ſoul, by the light of which it can read this νόμον γεγραμμένον, and can follow the commands of its Creatour.

The *Schoolmen* with full and general conſent underſtand that place of the Pſalmiſt of this *Lumen Naturale*, and many other Authors follow them in this too ſecurely. Nay, ſome *Critical* Writers quote them, and yet never chide them for it. The words are theſe, נסה עלינו אור פניך *Eleva ſuper nos lumen vultûs tui:* but yet they, very ignorantly, though very confidently render them; *Signatum eſt ſuper nos lumen vultûs tui:* and they do as erroneouſly interpret it of the light of Reaſon, which (ſay they) is *Signaculum quoddam, & impreſſio increatæ*

lucis in Anima. So much indeed is true, but it is farre from being an Expoſition of this place. Yet perhaps the *Septuagint* miſled them, who thus tranſlate it; Ἐσημειώθη ἐφ' ἡμᾶς τὸ φῶς τοῦ προσώπου σου; but *Aquila*, that had a quicker eye here, renders it Ἔπαρον, and *Symmachus* ἐπόησον σημεῖον.

The words are plainly put up in the forme of a Petition to heaven, for ſome ſmiles of love, for ſome propitious and favourable glances, for Gods gracious preſence and acceptance. And they amount to this ſenſe, *If one Sun do but ſhine upon me, I ſhall have more joy, then worldlings have, when all their Stars appear.*

But to let theſe paſſe with the Errours of their vulgar Latin; I meet with one more remarkable and of larger influence; I mean that of the Jewes, who (as that worthy Author of our own in his learned book *De Jure Naturali ſecundum Hebræos* makes the report) do imagine and ſuppoſe that the light of *Nature* ſhines only upon themſelves originally and principally, and upon the Gentiles only by way of Participation and dependance upon them: They all muſt light their candles at the Jewiſh Lamp. Thus they ſtrive as much as they can to engroſſe and monopolize this natural light to themſelves; only it may be ſometimes out of their great liberality they will diſtribute ſome broken beams of it to the Gentiles. As if theſe מצות בני נוח theſe *Præcepta Noachidarum* had been lockt up and cabinetted in *Noahs* Ark, and afterwards kept from the prophane touch of a Gentile: as if they had been part of that bread, which our Saviour ſaid was not to be caſt unto dogs; and therefore they would make them be glad to eat of the crumbs that fall from their Maſters table. As if they only enjoyed a *Goſhen* of Natural light, and all the reſt of the world were benighted in moſt palpable and unavoidable darkneſſe; as if this Sun ſhin'd only upon *Canaan*; as if *Canaan* only flow'd with this Milk and Honey; as if no drops of Heaven could fall upon a Wilderneſſe, unleſſe an Iſraelite be there; as if they had the whole impreſſion of Natures Law; as if God had not dealt thus with every Nation; as if the Heathen alſo had not the knowledge of this Law. 'Tis true, they had the firſt beauty of the riſing Sun, the firſt peepings out of the day, the firſt dawnings of natural light; for there were no other that it could then ſhine upon: but do they mean

to

to check the Sun in its motion, to stop this Giant in his race, to hinder him from scattering rayes of light in the world? Do they think that Natures Fountaine is enclos'd, that her Well is seal'd up, that a Jew must only drink of it, and a Gentile must die for thirst? O but they tell you they are עם סגלה λαὸς περιούσιος, a darling, and peculiar Nation.

We shall fully acknowledge with the Hebrew of Hebrews, Πολὺ τὸ περισσὸν τῷ Ἰουδαίῳ, though not in respect of natural light, which doubtlesse is planted by *Nature* in the heart both of Jew and Gentile, and shines upon both with an equal and impartial beam. And yet this must not be denied, that the Jewes had even these natural notions much clarified and refin'd from those cloulds and mists which יצר חרע Original sin had brought upon them, and this by means of that pure and powerful beam of heavenly truth which shined more peculiarly upon them; those Lawes which *Nature* had engraven ἐν πλαξὶ φρενῶν, upon the tables of their hearts; sin like a moth had eaten and defaced (as in all other men it had done) but in them those fugitive letters were call'd home again, and those many *Lacunæ* were supplied and made good again by comparing it with that other Copy (of Gods own writing too) which *Moses* received in the Mount; and besides, they had a great number of revealed truths discovered to them, which were engraffed indeed upon the stock of *Nature*, but would never have grown out of it: so that this second Edition was *Auctior* also, as well as *Emendatior*; but yet for all this they have no greater a portion *of the Light of Nature* then all men have. Thus Christians also are עם סגלה, and yet in respect of their natural condition, have no more then others.

Now if the Jewes have so many priviledges, why are not they content? why do not they rest satisfied with them? Why will they thus be claiming and arrogating more then their due?

Are they the first-born, and have they a double portion, and do they envy their younger brethren, their birth and being? Have they a bright and eminent Sun-shine, and do they envy a Gentile *the Candle of the Lord*?

No (as that learned Author tells us) they will grant that the Gentiles had their Candle, and their Torch, but it was lighted

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at the Jewes Sun. They may have some bottles of water to quench their thirst, but they must be fill'd at their streams, ἐκ τῆς Ἑβραϊκῶν ναμάτων, *ex fluentis Hebraicis.*

But truly, if they were at their disposing, there be some that wil question, whether they would let them sip at their fountain or no; whether they would let them light a Candle with them or no. Yes (may some say) *Pythagoras* lighted his Candle there, and *Plato* lighted his Candle at theirs.

But what did they borrow common Notions of them? did they borrow any Copies of Natures Law from them? was this Νόμου γραπτὸς, only some Jewish Manu-script, which they translated into Greek? Can *Pythagoras* know nothing, unless by a present μετεμψύχωσις a Jewes soul come and enforme him? That *Pythagoras* should be circumcis'd by the perswasion of the Jewes is not impossible; but that he could not know how to forbid Blasphemy, without the Jewes teachings, deserves a good argument to prove it.

If they will but attend to *Pythagoras* himself, they shall heare him resolving these first Notions of his and others, into *Natures* bounty, and not into the Jewes courtesie, for thus he sings;—

θεῖον γὰρ δὴ βροτοῖσι, ὃς ἱερὸς φερέφρασε φύσις δείκνυσιν ἔκαστα.

And *Hierocles* in his Comment (which is as golden as *Pythagoras* his Verses) does thus paraphrase upon his meaning, Πάντες ἀφορμὰς ἔχοντες ἐν συμφύτοις τρὸς διάγνωσιν τ ἑαυτῆς ὐσίας. And these Principles which he do's call here τὰ σύμφυτα, he does not long after stile τὰς φυσικὰς ἐννοίας.

Then as for *Plato*, to be sure he'll tell them, that he has connate *Species* of his own, for which he was never beholding to the Jewes. He'll tell them, that he has many Spermatical Notions that were never of their sowing; Many vigilant sparks that were never of their striking or kindling. He'll but set his Reminiscence a work, and will visite his old acquaintance, recall many ancient truths, that are now slipt out of his memory, and have been too long absent.

And surely *Aristotle* never thought that his *Rasa Tabula*, could have nothing printed upon it, till a Jew gave it an *Imprimatur*, he little imagin'd that the Motion of his Soule depended upon these Oriental Intelligences.

Therefore if they please they may spare that pretty story of theirs,

theirs, which that learned Author, whom I have so often commended, does acquaint us with; but yet withall esteems it fabulous of *Simeon* the Just, the High Priest reading of Lectures to *Aristotle* a little before his death, of the immortality of the soul, and the reward and punishment which are reserved for another life: and that so powerfully, as that he convinced him, and converted him.

But certainly, that brave Philosopher could easily spy out immortality stampt upon his own soul, though such a Monitor had been absent, and did know long before that time by the improvement of his own intellectuals, that he must give an account of his being and operations to his Ὄν ὄντων.

What meanes then that voice of the Oracle?

Μῦνοι χαλδαῖοι σοφίαν λάχον, ἠδ' ἀΐρ Ἑβρῆοι
Αὐτογένεθλον ἄνακτα σεβαζόμενοι θεὸν ἀγνῶς.

Truly, the Oracle here is not so obscure, but that you may easily perceive that by Σοφία, it did not mean *Intelligentia*, which is ἡ γνῶσις τῶν πρώτων στοιχείων, but only *Sapientia*, which is ἡ γνῶσις τῶν πιμωτάτων. Now why they had more of this, the Apostle will give you the best account of it; ὅπ ἐπίστευθησαν τὰ λόγια τοῦ θεοῦ, because they had a better Oracle to consult withall, then this was.

Yet surely neither Jew nor Gentile need go to an Oracle to enquire of common Notions. But in respect of these that *Anonymous* Author of the life of *Pythagoras* speaks an unquestionable truth; ἐκ ἐπείσακτος, ὡς εἰπεῖν, ἡ παιδεία ἐν ταῖς Ἀθήναις, ἀλλ' ἐκ φύσεως ὑπάρχουσα: that is, the Athenians had not an Adventitious and Precarious kinde of knowledge, but that *Nature* which gave them a Being, gave them Education also; As her womb bare them, so her breasts gave them suck; As they were Αὐτόχθονες, so likewise Αὐτοδίδακτοι.

But you shall hear a bragging and doting Egyptian telling you, Ἕλληνας ἀεὶ παῖδας εἶναι: The Greeks were alwayes boyes in knowledge. Grant that they were children; yet cannot they suck at *Natures* dug? Cannot they reade *Natures* Alphabet, unlesse a Jew come with his fescue and teach them?

However, the Egyptian has little Reason to triumph, for to

be sure; if there be any light in *Egypt* more then this of *Nature*, they may thank Israelites for it; if there be any corne in *Egypt*, they may thank a *Joseph* for providing of it. These, if any, lighted their Candles at the Israelites, and receiv'd more precious Jewels from them, then ever they were robb'd of by them.

This indeed must be granted, that the whole generality of the Heathen went a gleaning in the Jewish fields. They had some of their grapes, some eares of corne that dropt from them. *Pythagoras* and *Plato* especially were such notable gleaners, as that they stole out of the very sheaves, out of those truths that are bound up in the sacred volume. Yet all this while they ne're stole first Principles, nor demonstrations; but they had them οἰκόθεν, and needed not to take such a long journey for them.

Give then unto the Jew the things of the Jews, and to the Gentile, the things that are the Gentiles, and that which God has made common, call not thou peculiar. The Apostle *Pauls* question is here very seasonable, ἢ Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ δὲ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν.

There was never any partition-wall between the Essence of Jew and Gentile, now the Law of *Nature* 'tis founded in Essentials. And that which is disconvenient to that Rational *Nature* which is in a Jew, is as opposite and disagreeable to the same *Nature* in a Gentile; as that good which is suitable and proportionable to a Jew in his Rational being, is every way as intrinsecal to the welfare of a Gentile, that does not differ essentially from him. So likewise for the Promulgation of this Law, being it does equally concerne them both, and equally oblige them both; it is also by *Nature* equally publisht and manifested to them both. So that what the Apostle speaks in respect of the freeneſſe of Evangelistical light, we may say the very same in respect of the commonneſſe of natural light: ἓν ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, but all these are one in respect of *Nature*, and Natures Law, and Natures Light.

CHAP.

CHAP. IX.

The Light of Reaſon.

THis Law of Nature having a firme and unſhaken foundation in the neceſſity and conveniency of its materials, becomes formally valid and vigorous by the minde and command of the Supreme Law-giver; So as that all the ſtrength and nerves, and binding virtue of this Law are rooted and faſten'd partly in the excellency and equity of the commands themſelves, but they principally depend upon the Sovereignty and Authority of God himſelf: thus contriving and commanding the welfare of his Creature, and advancing a Rational Nature to the juſt perfection of its being. This is the riſe and original of all that obligation which is in the Law of Nature: But the publiſhing and manifeſtation of this Law which muſt give notice of all this, does flow from that heavenly beam which God has darted into the ſoul of man; from *the Candle of the Lord*, which God has lighted up for the diſcovery of his own Lawes; from that intellectual eye which God has fram'd and made exactly proportionable to this Light.

Therefore we ſhall eaſily grant that the obligation of this Law does not come from this *Candle of the Lord*; and others I ſuppoſe will not deny that the *Maniſeſtation* of this Law does come from this *Candle of the Lord*, that the *Promulgation* of this Law is made by the voice of *Reaſon*.

In order of *Nature*, this Law, as all others, muſt be made, before it can be made known, Entity being the juſt root and bottome of Intelligibility. So that *Reaſon* does not *facere* or *ferre legem*, but only *invenire*, as a Candle does not produce an object, but only preſent it to the eye, and make it viſible. All verity 'tis but the gloſſe of Entity, there's a loving Union and Communion between them; as ſoon as being is, it may be known.

So that *Reaſon* is the Pen by which *Nature* writes this Law of her own compoſing; This Law 'tis publiſht by Authority from

heaven, and Reason is the Printer: This eye of the soul 'tis to spy out all dangers and all advantages, all conveniences and disconveniences in reference to such a being, and to warne the soul in the Name of its Creator, to fly from such irregularities as have an intrinsecal and implacable malice in them, and are prejudicial and destructive to its *Nature*, but to comply with, and embrace all such acts and objects as have a native comelinesse and amiableneſſe, and are for the heightning and ennobling of its being.

Hierocles does most excellently set forth this, whiles he brings that golden Verse of *Pythagoras* to thu Touch-stone; Μηδ' ἀλογίστως σαυτὸν ἔχειν περὶ μηδὲν ἐπίζευ, and does thus brighten it, and display it in his full glory, ὡς γὸ πρὸς κανόνα τ ἐσίαν ἡμῶν ἀποβλέποντες, τὸ θεῖον ἐν πᾶσιν εὐείσκομεν, καὶ τ ὀρθὸν λόγον, συμφώνως τῇ ἑαυτῶν οὐσίᾳ διαζῶντες; his meaning's this: There is a kinde of Canon-Law in the essences of men, and a Rationall tuning all its faculties according to those lessons which *Nature* has set; it does ζῆν συμφώνως, with a most grateful and harmonious life, pleases both it self and others. So whilest he weighs that other golden Verse in the Balance, he speaks very high. Βουλεύε γ πρὸ ἔργου ὅπως μὴ μῶρα πράξεις; he gives us this learned accompt of it, Λόγῳ δ' ὀρθῷ πείθεσθαι, γὸ θεῷ ταυτόν ἐστι τὸ γὸ λογικὸν γένος ἐυμοιρῆσαν τ ὀικείας ἐλλάμψεως, ταῦτα βλέπει ἃ ὁ θεῖος εἰς νόμος, καὶ γίνεται σύμψηφος θεῷ ἡ καθ' ἑαυτὸν διακειμένη ψυχὴ, καὶ πρὸς τὸ θεῖον, καὶ τὸ λαμπρὸν ἀποβλέπουσα προχείᾳ ἃ ἂν προχείρη. ὅσα ἐναντίως διακειμένη πρὸς τὸ ἄθεον, καὶ σκοτεινὸν, εἰκῇ καὶ ὡς ἔτυχε φερομένη, ἅτε τ μόνης τῶν καλῶν ἐπιμής, νεῦ καὶ θεοῦ ἀποπεσοῦσα; which I may thus render; To obey right Reason, 'tis to be perswaded by God himself, who has furnisht and adorn'd a Rational Nature with this intrinsecal and essential Lamp, that shines upon it, and guides it in the wayes of God, so as that the soul and its Creator become perfect Unisons, and being blest with the light of his countenance, it steers all its motions and actions with much security and happineſſe. But if this Lamp of Reason be darken'd and obscured, the soul presently embraces a Cloud, and courts a Shadow; the blackest and most palpable Atheisme and wickednesse must needs cover the face of that soul, that starts back and apostatizes from its God and its Reason. Where you cannot but take notice

that

that he calls the light of Reason οἰκεία ἔλλαμψις, which is an expression very parallel to this of *Solomon*, *the Candle of the Lord.*

That wise Heathen *Socrates* was of the very same minde, in whose mouth that speech was so frequent and usual, ἐδενὶ χρὴ πειθεσθαι πλὴν τῷ ὀρθῷ λόγῳ: 'Tis in vain to trust any thing but that which Reason tells you has the Seal of God upon it. Thus that Heathen Oratour very fully and emphatically; *Nos Legem bonam à Mala nullà aliâ nisi Naturali normâ dividere possumus; Nec Solùm jus & Injuria à Natura dijudicantur, sed omnino omnia honesta & Turpia. Nam & communis Intelligentia nobis Res notas efficit, ea quæ in animis nostris inchoavit, ut Honesta in virtute ponantur, in vitiis Turpia;* That is, Nature has distinguisht good from evil, by these indelible stamps and impressions which she has graven upon both; and has set Reason as a competent Judge to decide all Morall controversies, which by her first seeds of light plainly discovers an honourable beauty in goodnesse, and an inseparable Blot in wickednesse; hence these three ζῆν κατὰ φύσιν, ζῆν κατὰ λόγον, ζῆν κατὰ θεὸν, are esteem'd equivalencies by that Emperour and Philosopher *Marcus Antonius.* But yet the Jewes will by no means yield that there is light enough in the dictates of Reason to display common notions, for they look upon it as a various and unsatisfactory light mixt with much shadow and darknesse, labouring with perpetual inconstancy and uncertainty. What are first Principles become so mutable and treacherous? Are Demonstrations such fortuitous and contingent things? had I met with this in a fluctuating Academick, in a Rolling Sceptique, in a *Sextus Empiricus*, in some famous Professor of doubts, I should then have lookt upon it as a tolerable expression of their trembling and shivering opinion, But how come I to finde it among those Divers into the depths of knowledge, who grant a certainty, and yet will not grant it to *Reason?* I would they would tell us then, where we might hope to finde it; Surely not in an Oriental Tradition, in a Rabbinical dream, in a dusty Manuscript, in a Remnant of Antiquity, in a Bundle of Testimonies; and yet this is all you are like to get of them, for they tell you this story, that these Natural precepts, *tum in ipsis rerum initiis, tum in ea quæ fuit post diluvium instauratione, Humano generi, ipsâ sanctissimâ Numinis voce fuisse im-*

perata, atque ad Poſteros per Traditionem ſolùm inde manâſſe; that is, that theſe commands were proclaim'd by the voice of God himſelf, firſt to *Adam* in the firſt ſetting out of the world; and then they were repeated to *Noah* when there was to be a reprinting, and new Edition of the world after the Deluge; and thus were in way of Tradition to be propagated to all poſterity. O rare and admirable foundation of Plerophory! O incomparable method and contrivance to finde out certainty, to raſe out firſt Principles, to pluck down Demonſtrations, to demoliſh the whole Structure and Fabrick of *Reaſon*, and to build upon the word of two or three Hebrew Doctors, that tell you of a voice, and that as confidently, as if they had heard it, and they are entruſted with this voice, they muſt report and ſpread it unto others, though they do it like unfaithful Echos with falſe and imperfect rebounds.

This is to tell you that men have no *Candle of the Lord* within them, but onely there muſt be *Traditio Lampadis*, a General and publick light, that muſt go from one hand to another.

This is to blot out the *Νόμ& γεαπ̃ὸς*, to leave out Canonical Scripture, and to give you *Apochrypha* in the room of it. 'Tis to ſet a Jew in the chaire dictating the Law of Nature, with the very ſame infallibility that the Pope promiſes himſelf in determining all points of Religion. Therefore ſome it may be will have recourſe to ſuch an *Intellectus Agens* as muſt clear all things. Now this is another Oriential Invention, for thoſe Arabian Writers *Averroes* and *Avicen*, did not look upon the ſpirit of a man as *the Candle of the Lord*, but muſt needs have an Angel to hold the Candle to enlighten men in their choiceſt operations. Nay, *Averroes* will allow but one Angel to ſuperintend and prompt the whole *Species* of mankinde; yet *Zabarel* queſtions whether his bounty will not extend to two, the one for an *Intellectus Agens*, the other for an *Intellectus Patiens*. To be ſure, *Averroes* fanci'd man as the moſt imperfect and contemptible being that could be, totally dependant upon an Angel in his moſt eſſential workings, the whole ſpere of his being was to be mov'd by an Intelligence.

He fanci'd him a Ship ſteer'd onely by an Angel; he fanci'd him a Lute that made no muſick but by the touch of an Angel.

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It had been well if his *Genius* would have tun'd him a little better. It had been well if his Pilot would have kept him from making ſhipwrack of *Reaſon.* If his Intelligence would but have mov'd his Head a little more harmoniouſly. But by this, if he had pleas'd, he might have perceiv'd that there were pluralities and differences of underſtandings; becauſe there were ſo few of his minde. Yet *Plotinus* and *Themiſtius* that were his Seniors, had more then a tincture of this Errour; and lookt upon this Νᾶς κοσμικὸς, as if it had been *Sol quidam incorporeus, nulli oriens aut occidens, ſed ſemper & ubique omnibus præſens.*

Which notion *Cardan* proſecutes ſo farre, as that he falls into this moſt prodigious conceit, that this *Intellectus Agens* does offer its light and aſſiſtance to ſenſitive beings alſo, but that the churliſhneſſe of the matter will not welcome and entertain ſuch pure irradiations, for thus he ſpeaks; *Eundem Intellectum etiam belluis imminere, eáſque ambire: At ipſi non patere Aditum, propter materiæ ineptitudinem. Igitur hominem intus irradiare, circum belluas extrinſecùs collucere. Neque aliâ re Hominis Intellectum, ab Intellectu differre belluarum. Idcirco belluas ea omnia habere inchoata, quæ in homine perfecta ſunt.* But *Scaliger* has ſufficiently corrected him for this brutiſh Tenent; ſo that I ſhall need only to adde this; *Cardan's Intellectus Agens*, was ſo familiar, as that ſome queſtion whether he were a good Angel or no. Nay, ſome tell us that he was left him for an inheritance, ſhut up in a Ring, enclos'd in a golden circle, a goodly ſphere for an Intelligence to move in. But there were many others alſo enamour'd with this opinion of an *Intellectus Agens*; the *Platoniſts* were exceſſively enclinable to it, and were alwayes ſo much converſant with ſpirits, which made their Philoſophy ever queſtion'd for a touch of Magick. Nay, *Scaliger* tells us of ſome others that will have this *Intellectus Agens* to be *caput & Author conſiliorum omnium*, the contriver of the rareſt and wittieſt inventions; the Author of Guns, of Clocks, of Printing, of the *Pyxis nautica: Materialem verò Intellectum eſſe quaſi Uſufructuarium, & beneficiarium illius.*

The Jewes eſpecially admire and adore the Influence of an *Intellectus Agens*, and not forgetful of their Primogeniture and priviledges, but being alwayes a conceited and a bragging generation, they would fain perſwade us that God himſelf is their

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Intellectus Agens, but to the Gentiles he ſends only an Angel to illuminate them.

The Jewes indeed ſometimes call every faculty an Angel, as one of the beſt amongſt them, *Maimonides* tells us, but yet here they properly mean an Angelical being, diſtinct and ſeparate from the ſoul; and juſt according to *Averroes* Determination, the loweſt Intelligence, *Ultimus Motor Cœleſtium.* Their own *Intellectus Agens* they call רוח הקדש & שכינה, the preſence and power of God dwelling in the underſtanding, the influence of it they tearme שפע, as the forementioned *Maimonides* obſerves, that is, a copious and abundant ſupply of light ſhining upon the Minde. According to which they underſtand that place of the Pſalmiſt באורך נראה אור *in lumine tuo videbimus lumen*; which the Schoolmen more truly expound of the *Lumen Gloriæ* in the Beatificall viſion, though it may reach alſo to that joy and delight which Saints have in communion with God here.

Amongſt freſher and more moderne Writers, *Zabarel* is very intenſe and zealous for this, that God himſelf is the *Intellectus Agens* of the ſoul: but being a moſt humble and devoted ſervant of *Ariſtotle*, he can by no means quiet and content himſelf unleſſe he can ſhew the world that his Maſter was of the ſame judgement.

This makes him to ſuborne two or three Teſtimonies, or at leaſt to tamper with a place or two; and then bravely to conclude, that without doubt 'twas the minde of the Philoſopher, which is not only againſt the whole ſtream of other Interpreters, but againſt the known and Orthodox Principles of him that was wiſer then to countenance ſuch a vanity.

It ſhould ſeem by that eminent Writer of our own, that *Fryer Bacon* was of the ſame minde too, for whoſe words theſe are quoted amongſt many others, out of an *Oxford*-Manuſcript; *Deus reſpectu animæ eſt ſicut Sol reſpectu Oculi Temporalis, & Angeli ſicut Stellæ.* Now what Angels they were that this *Roger Bacon* fixt his eye upon, whether they were not fallen Starres, let others examine. I ſhould think that *Cardan*'s *Intellectus Agens* and his were both much of the ſame colour.

But this you may perceive in him and the reſt of the great Pleaders for an *Intellectus Agens*, that they found all their Ar-

Arguments in a pretty ſimilitude of an eye, and light, and colours, as if this were ſome inconquerable Demonſtration. Whereas the great Maſter of ſubtleties, whom I have more then once nam'd before, has made it appear, that the whole Notion of an *Intellectus Agens* is a meere fancy and ſuperfluity.

Yet this may be granted to all the forementiond Authors, and this is the only ſpark of Truth, that lies almoſt buried in that heap of Errours, That God himſelf as he does ſupply every being, the Motion of every Creature with an intimate and immediate concourſe every way anſwerable to the meaſure and degree of its Entity; ſo he does in the ſame manner conſtantly aſſiſt the Underſtanding with a proportionable Co-operation. But then, as for any ſuch Irradiations upon the ſoul in which that ſhall be meerly patient: God indeed, if he be pleas'd to reveal himſelf in a ſpeciall and extraordinary manner, he may thus ſhine out upon it, either immediately by his own light, or elſe drop Angelical influence upon it: but that this ſhould be the natural and ordinary way, neceſſarily required to Intellectuall workings, is extremely prejudicial to ſuch a noble Being as the ſoul of Man is; to which God gave ſuch bright participations of himſelf, and ſtampt his Image upon it, and left it to its own workings, as much as any other created being whatſoever. Nay, as *Scaliger* does moſt confidently object it to *Cardan*, you will not have one Argument left, by which you can evince the Immortality of the ſoule, if ye ſhall reſolve all the excellency of its being and operations into an *Intellectus Agens* really diſtinct from it.

But then to make this Νῦς ποιητικὸς, and παθητικὸς, only the various aſpects and different relations of the ſame ſoul, is but a weak and needleſſe device, and if 'twere *Ariſtotles*, to be ſure 'twas none of his Maſter-pieces; for 'tis built upon I know not what Phantaſms and falſe Appearances.

Whereas thoſe *Species* and colours, thoſe pictures and repreſentations of being that are ſet before an Intellectual eye, carry ſuch a light and beauty in themſelves, as may juſtly ingratiate them with the underſtanding. And though ſome tell us that they have too much droſſe and impurity, that they are too muddy and feculent, not proportionable to the purity of a reaſonable ſoule; yet let them but think of thoſe many ſtrainers they

have gone through: those double refinings and clarifyings, that they have had from so many percolations: and withall they may know that the understanding can drink in the most pure and flowering part of the *Species*, and can leave the dregs at the bottome. Have you not thus often seen a seal stamping it self upon the waxe, and yet not communicating the least particle of matter, but only leaving a form and impression upon it?

However, there is as much proportion between these *Species* and an *Intellectus Patiens*, as between these and an *Intellectus Agens*. Nay, there is more proportion between these *Species* and the understanding, then between the soule and body, which yet are joyn'd and married together in a most loving and conjugal union.

CHAP. X.

Of the consent of Nations.

THough Natures Law be principally proclaim'd by the voice of *Reason*; though it be sufficiently discover'd by *the Candle of the Lord*; yet there is also a secondary and additional way, which contributes no small light to the manifestation of it: I mean the harmony and joynt consent of Nations, who though there be no κοινωνία nor συνδήκη, no communion, nor commerce, nor compact between them, yet they do tacitly and spontaneously conspire in a dutiful observation of the most radicall and fundamental Lawes of *Nature*.

So that by this pleasant consort of theirs you may know that the same *Nature* did not tune them all. When you see the same prints and impressions upon so many several Nations, you easily perceive that they were stampt *eodem communi Sigillo*, with the same publick Seal. When you see the very same seeds thrown in such different soyles, yet all increasing and multiplying, budding

ding and blossoming, branching out and enlarging themselves into some fruitful expressions; you know then that 'twas Natures hand, her bountiful and successful hand that scatter'd such Seminal Principles amongst them; you presently know that 'tis no enclosed way, 'tis a *Via Regia*, in which you meet with so many Travellers, such a concourse and confluence of People.

Amongst many others, the learned *Grotius* is full and expresse for searching out of the Law of *Nature* in this manner.

You shall hear his own words which he speaks in that excellent work of his, *De jure Belli & Pacis*: *Esse aliquid juris Naturalis probari solet tum ab eo quod Prius est, tum ab eo quod Posterius; quarum probandi Rationum illa subtilior est, hæc popularior. A Priori, si ostendatur Rei alicujus convenientia aut disconvenientia Necessaria cum Natura Rationali ac Sociali. A posteriori verò, si non certissimâ fide, certè probabiliter admodum juris Naturalis esse colligitur id, quod apud gentes omnes aut moraliores omnes tale esse creditur.* And he does annex this reason of it; *Universalis effectus, Universalem requirit causam.* When you see such fresh springs and streams of justice watering several Kingdomes and Nations; you know that they are participations of some rich Fountain, of a vast Ocean. When you see so many Rayes of the same light, shooting themselves into the several corners of the world, you presently look up to the Sun; as the glorious original of them all.

Let me then a little vary that place in the *Acts* of the Apostles: You may hear every many in his own Language, in his own Dialect, and Idiom speaking the same works of *Nature*; Parthians, and Medes, and Elamites, and the dwellers in *Mesopotamia*, and in *Judea*, and *Cappadocia*; in *Pontus*, in *Asia*, *Phrygia*; and *Pamphylia*, in *Egypt*, and in the parts of *Libya* about *Cyrene*, and strangers of *Rome*, Jewes and Proselytes, Creets and Arabians, you may hear them speak in their Tongues the wonderful works of God and *Nature*.

For whatsoever is Natural and Essential is also universal in order to such a *Species*. The Philosopher speaks to this very pertinently; Τὸ μὲν φύσει ἀκίνητον, ᾗ πανταχῇ τὴν αὐτὴν ἔχει δύναμιν, ὥσπερ τὸ πῦρ ᾗ ἐθάδε ᾗ ἐν Πέρσαις καίει; That is, whatsoever is Natural is immoveable, and in the same manner perpetually e-

nergetical; as fire does not put on one colour amongſt the Grecians, and paint its face otherwiſe amongſt the Perſians: but it has alwayes the ſame ruddineſſe and purity, the ſame zeal and vehemency.

As *Nature* ſhews choice variety and Needle-work in this, in that ſhe works every *Individuum* with ſeveral flouriſhes, with ſome ſingular and diſtinguiſhing notes: So likewiſe ſhe plainly aſpires to concord and unity, whil'ſt ſhe knits altogether in a common and ſpecifical identity. Not only in the faces of men, but in their beings alſo, there is much of Identity, and yet much of variety.

You do not doubt, but that in all Nations there is an exact likeneſſe and agreement in the fabrick and compoſure of mens bodies in reſpect of integrals, excepting a few Monſters and Heteroclites in *Nature*; nor can you doubt but that there is the very ſame frame and conſtitution of mens ſpirits in reſpect of Intrinſecals, unleſſe in ſome prodigious ones, that in the Philoſophers language are Ἁμαρτήματα τῆ φύσεως. As face anſwers face, ſo does the heart of one man the heart of another, even the heart of an Athenian, the heart of an Indian.

Wherefore the Votes and Suffrages of *Nature* are no contempt ible things. Φήμη δ' ὅτις πάμπαν ἀπόλυται ἥντινα λαοὶ πολλοὶ φημίζωσι, as the Poet ſings. This was the minde of that grave Moraliſt *Seneca*, as appeares by that ſpeech of his: *Apud nos veritatis argumentum eſt aliquid omnibus videri.* But the Oratour is higher and fuller in his expreſſion: *Omni autem in re, Conſenſio omnium Gentium, Lex Naturæ putanda eſt.* And that other Orator *Quintilian* does not much differ from him in this: *Pro certis habemus ea, in quæ communi opinione conceſſum eſt.* Or if the judgement of a Philoſopher be more potent and prevalent with you, you may hear *Ariſtotle* teling you, Κρεῖττον πάντας Ἀνθρώπους φαίνεσθαι συνομολογέντας τοῖς ῥηθησομένοις· You may hear *Heraclitus* determining that ὁ λόγος ξυνὸς is an excellent κριτήριον of Truth, and therefore he was wont to lay down this for a Maxime, τὰ κοινῆ φαινόμενα πιστά, which may be rendred *Vox populi, Vox Dei*; yet upon this condition, that it be took with its due reſtraiuts and limitations: if you would have a ſacred Author ſet his Seal to all this, *Tertullian* has done it; *Quod apud multos unum invenitur, non eſt erratum, ſed traditum.*

Surely,

Surely, that must needs be a clear convincing light, that can command respect and adoration from all beholders; it must be an orient Pearl indeed, if none will trample upon it. It must be a conquering and triumphant Truth, that can stop the mouthes of gain-sayers, and passe the world without contradiction. Surely, that's pure gold that has been examin'd by so many several Touch-stones, and has had approbation from them all; certainly, 'tis some transcendent beauty, that so many Nations are enamour'd withall. 'Tis some powerful Musick, that sets the whole world a dancing. 'Tis some pure and delicious relish, that can content and satisfie every palate. 'Tis some accurate piece, that passes so many Criticks without any Animadversions, without any *Variæ lectiones*. 'Tis an Elegant Picture, that neither the eye of an Artist, nor yet a popular eye can finde fault withall. Think but upon the several tempers and dispositions of men; how curious are some? how censorious are others? how envious and malicious are some? how various and mutable are others? how do some love to be singular? others to be contentious? how doubtful and wavering is one? how jealous and suspicious is another? and then tell me whether it must not be some Authentical and unquestionable Truth, that can at all times have a Certificate and *Commendamus* from them all?

Then look upon the diversities of Nations, and there you will see a rough and barbarous Scythian, a wilde American, an unpolisht Indian, a superstitious Egyptian, a subtile Ethiopian, a cunning Arabian, a luxurious Persian, a treacherous Carthaginian, a lying Cretian, an elegant Athenian, a wanton Corinthian, a desperate Italian, a fighting German, and many other heaps of Nations, whose titles I shall now spare, and tell me whether it must not be some admirable and efficacious Truth, that shall so over-power them all, as to passe currant amongst them, and be own'd and acknowledg'd by them.

Yet notwithstanding, as we told you before, that the obligation of *Natures* Law did not spring from Reason: so much lesse does it arise from the consent of Nations. That Law indeed which is peculiarly term'd Νόμιμον ἐθνικὸν, *Jus Gentium*, has its vigour and validity from those mutual

and reciprocal compacts, which they have made amongst themselves: but the meeting of several Nations in the observation of *Natures* Law, has no binding or engaging virtue in it any otherwise then in an exemplary way; but yet it has a confirming and evidencing power, that shewes that they were all obliged to this by some supreme Authority, which had such an ample influence upon them all. Thus you know the sweetnesse of Honey, both by your own taste, and by the consent of Palates too: yet neither the one, nor the other does drop any sweetnesse or lusciousnesse into the Honey-combe. Thus you see the beauty and glory of light, and you may call most men in the world to be eye-witnesses of it, yet those several eyes adde no glosse or lustre to it, but only take notice of it.

Man being ζῶον πολιτικὸν, and ζῶον ἥμερον, as the Philosopher stiles him, a sociable and peaceable Creature; Ἀγελαστικὸν καὶ συγνομον ζῶον, as that sacred Oratour termes him, a congregating Creature that loves to keep company, he must needs take much delight and complacency in that, in which he sees the whole Tribe and *Species* of mankinde agreeing with him.

Why then do the Jews look upon the גוים with such a disdaining and scornful eye, as if all the Nations in comparison of them, were no more then what the Prophet sayes, they are in respect of God, *as the drop of a bucket, as the dust of the Balance*, that cannot encline them one way or other.

Do but hear a while how that learned and much honoured Authour of our own, does represent their minde unto you: *Gentium* (saies he) *sive omnium, sive complurium opiniones, mores, constitutiones, mensuræ apud Hebræos, in eo decernendo quod jus esse velint Naturale, seu universale, locum habent nullum.* These are the Contents of that Chapter which he begins thus; *Quemadmodum ex aliorum animantium actibus aut usu, jus aliquod naturale disci, aut designari nolunt Ebræi; ità neque ex aliarum, sive omnium sive plurimarum Gentium usu ac moribus de Jure Naturali, seu hominum universali decerni volunt.* It seemes the Jewes look upon the Gentiles, as if they differ'd specifically from them: as they do not search for the Law

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of Nature amongst Sensitive Beings, so neither amongst other Nations.

But I had thought that the Jewish Writers had promis'd the Heathens an Angel, an Intelligence, to irradiate and illuminate them, and does he shine upon them no clearer? does he performe his office no better? The Jewes told us that they themselves were to informe them and instruct them, and have they taught them their lessons no better? they mention'd a voice that came to *Adam* and to *Noah*, and have they whisper'd it only in one anothers eare? Why have they not proclaim'd it to the rest of the world?

How sad were the condition of the Gentiles, if they were to live upon the Jewes courtesie and benevolence, that would strip them of Nature, plunder them of their Essences, rob them of their first Principles and Common Notions? But God has not left them like Orphans to such unmerciful Guardians. He himself has took care of them, and has made better provision for them.

Now these several Nations are to be consider'd, either in the common bulk and heap of them, or else in the Major part of them, or in the noblest and most refined sort amongst them, either οἱ πάντες and οἱ πολλοὶ, or οἱ εὐγενέστεροι and φρονιμώτεροι.

If we take them in the fullest universality of them, then that worthy Author of our own sayes truly, *Nec olim, nec hactenus, aut qualesnam, aut quot sint, fuerintve, est ab aliquo satis exploratum.* Nor indeed is it at all material in respect of this, whether we know them or no; but having the formal consent of so many, and knowing that there is *Par Ratio Reliquorum*, being that they have the same natural engagements and obligations upon them, we cannot justly distrust, but that if there should new Nations; nay, if there should new worlds appear, that every Rational *Nature* amongst them would comply with, and embrace the several Branches of this Law: and as they would not differ in those things that are so intrinsecal to Sense; so neither in those that are essential to the Understanding. As their corporal eye would be able to distinguish between beauty and deformity, so their Intellectual eye would as easily discerne some goodnesse from some kinde of wickednesse.

But

But are there not many Nations of them that live in the perpetual violation of Natures Law? If you speak of the more Capital letters of this Νόμ@ χαπτὸς, you finde no Nation so barbarous but that it can read them and observe him. I never heard of a Nation apostatizing from common Notions, from these first principles. But if you mean the whole context and coherence of Natures Law, if you speak of those Demonstrations that may be built upon these fundamental principles, of those kindly derivations and conclusions that flow from these fountain-notions: then this indeed must be granted, that 'tis the condemning sin of the Heathen: That so many of them imprison this Natural light, and extinguish this *Candle of the Lord.*

There are many wilde and anomalous *Individuum's* amongst them ὶ πόρρω βάρβαροι, θηριώδεις, ἀλόγιστοι, as *Aristotle* calls them; ὶ δεισιδαιμόνοι, as others terme them; but are there not such also even amongst Jewes? nay, amongst such as call themselves Christians, that are lapst and fallen below themselves? many natural Precepts are violated even amongst them; have you weeds, and briers, and thornes in a garden? no wonder then that you meet with more in a wilderness. Are there some Prodigies in *Europe*? you may very well look for more Monsters in *Africa*. Do Christians blur and blot the Law of *Nature*? no wonder then that an American seeks quite to rase it out. Does an Israelite put Truth sometimes in prison? no wonder then that an Egyptian puts it in a Dungeon. Yet notwithstanding amongst all those that have had so much Culture and Morality, as to knit, and embody, and compact themselves into a Common-wealth, to become τοῖς νόμοις ἐυκειμενοι, to be regulated by a legal Government, you will scarce finde any Nation that did generally and expressely, and for long continuance, either violate, or countenance the violation of any Precept clearly Natural.

This is that in which the learned *Grotius* satisfies himself, that *Omnes Gentes Moraliores & Illustriores*, gave due obedience and conformity to Natures Law, so that all Testimonies fetch't from them, are to have an high price and esteem put upon them,

But the famous *Salmasius* in his late Tractate *De Coma*, goes

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a far different way; and tells us that he had rather search for Natures Law in a naked Indian, then in a ſpruce Athenian; in a rude American, rather then in a gallant Roman; in a meer Pagan, rather then in a Jew or Chriſtian; His words are theſe, *Quanto magis Barbari, tanto feliciùs, faciliúſque Naturam Ducem ſequi putantur: Eam detorquent, aut ab ea magis recedunt politiores gentes.*

Thoſe Nations that have more of Art and Improvement amongſt them, have ſo painted Natures face, have hung ſo many Jewels in her eare, have put ſo many bracelets upon her hand; they have cloth'd her in ſuch ſoft and ſilken raiment, as that you cannot gueſſe at her ſo well, as you might have done, if ſhe had nothing but her own ſimple and neglected beauty: you cannot taſte the Wine ſo well, becauſe they have put Sugar into it, and have brib'd your palate.

So that the learned *Salmaſius* will ſcarce go about to fetch the Law of Nature from the Jewes principally; you ſee he chooſes to fetch it rather from a Scythian, from a Barbarian; there he ſhall ſee it without any gloſſes, without any Superſtructures, without any carving and gilding, a Νόμος ἄγραφος plainly written, without any flouriſhes and amplifications. Yet the Authour, whom I but now commended, (*Salmaſius* I mean) neither could nor would go about to vindicate all thoſe Nations from ſome notorious rebellions againſt Natures Law, but he would rather chuſe, (as much as he could) to abſtract their Intellectuals from their Practicals, and would look to their opinions and Lawes, rather then to their life and converſation.

Indeed, *Ariſtotle* tells us, πολλὰ τῶν ἐθνῶν πρὸς τὸ κλέπτειν καὶ ἀνθρωποφαγίαν εὐχερῶς ἔχει. That ſame phraſe εὐχερῶς ἔχει, does only ſpeak a propenſity and inclination in their vile affections to ſuch wickedneſſes as theſe were; which ſometimes alſo they acted in a moſt violent and impetuous manner. Though to be ſure they could not be long a Nation, if they did thus kill, and eate up, and devoure one another.

But let us ſuppoſe that they dealt thus with their enemies, yet can it be ſhewen us that they eſtabliſh't Anthropophagy by a Law? that their natural conſcience did not check them for it? or if their Reaſon did connive at them; yet how comes it to

passe that their Angel did not jog them all this while, that their *Intellectus Agens* did not restrain them?

But out of what Antiquity doth it appear that any Nation did favour Atheisme by a Law? that any Kingdome did licence blasphemy by a Statute, or countenance murder by a Law? Out of what Author can they shew us a Nation that ever did allow the breaches of solemn Compacts, the dishonouring of Parents, that ever made a Law for this, that there should be no Law or Justice amongst them?

Till all this can appear, let the Testimonies of Gentiles be esteem'd somewhat more then the barking of dogs. Me thinks if they were meer Cyphers, yet the Jewes going before them, they might amount to somewhat. Let the prints of Nature in them be accounted sacred: a Pearle in the Head of an Heathen, some Jewels hid in the rubbish of Nations, let them be esteem'd precious. Whatsoever remaines of Gods image upon them, let it be lov'd and acknowledg'd. Their darkneſſe and misery is great enough, let not us aggravate it, and make it more. To mix the light of their Candle with that light which comes shining from the Candle of an Heathen, is no disparagement to Jew nor Christian.

CHAP. XI.

The Light of Reason is a derivative light.

NOw the Spirit of man is the *Candle of the Lord.*

First, as *Lumen derivatum*, φῶς ἐκ φωτός. Surely, there's none can think that light is primitively and originally in the Candle but they must look upon that only as a weak participation of something that is more bright & glorious. All created excellency shines with borrowed beame, so that Reason is but *Scintilla divinæ lucis*, 'tis but *Divinæ particula auræ*. This was the very end why God framed Intellectual creatures, that he might

might communicate more of himself to them, then he could to other more drossie and inferiour beings, and that they might in a more compleat and circular manner *redire in principium suum* (as the Schoolmen speak) that they might return into the bosome of the first and supreme cause by such operations as should in some measure imitate and represent the working of God himself, who being a most free and intellectual Agent, would have some creature also, that should not only take notice of these his perfections, so as to a adore and admire them, but should also partake of them, and should follow the Creatour in his dispensations and workings, though still at an infinite distance and disproportion.

This moved him to stamp upon some creatures understanding and will, which in themselves make up one simple and entire print and signature of Reason, though we break the Seal for the better opening of them, and part them into two several notions. To this end he fill'd the highest part of the world with those Stars of the first magnitude, I mean those Orient and Angelical beings, that dwell so near the fountain of light, and continually drink in the beams of glory, that are exactly conformable to their Creatour in all his motions, for the same end he furnish't & beautified this lower part of the world with Intellectual lamps, that should shine forth to the praise and honour of his Name, which totally have their dependance upon him, both for their being, and for their perpetual continuation of them in their being. 'Twas he that lighted up these lamps at first; 'Tis he that drops חזוהכ the golden oile into them. Look then a while but upon the Parentage and Original of the soul, and of Reason, and you'l presently perceive that 'twas *the Candle of the Lord.* And if you have a minde to believe *Plato*, he'l tell you such a feigned story as this, That there were a goodly company of Lamps, a multitude of Candles, a set number of soules lighted up altogether, and afterwards sent into bodies, as into so many dark Lanthornes. This stock and treasure of souls was reserved, and cabinetted in I know not what stars, perhaps that they might the better calculate their own Incarnation, the time when they were to descend into bodies, and when they came there they presently sunk into ὕλην: they slipt into λήθην which he tearmes ἀπεκδήμησιν ἀποβολὴν, the

putting off of knowledge for a while, the clouding and burying of many sparkling and twinkling notions, till by a waking reminiscence as by a joyful resurrection, they rise out of their graves again. *Plato* it seems look't upon the body as the blot of nature, invented for the defacing of this νόμῳ γεγονὸς, or at the best as an impertinent tedious parenthesis, that check't and interrupted the soul in her former notions; that eclipsed and obscured her ancient glory, which sprung from his ignorance of the resurrection; for had he but known what a glory the body was capable of, he would have entertained more honourable thoughts of it.

Yet *Origen* was much taken with this Platonical notion, it being indeed a pretty piece of Philosophy for him to pick allegories out of. And though he do a little vary from *Plato* in a circumstance or two, yet in recompence of that he gives you this addition and enlargement, that according to the carriage and behaviour of these naked spirits before they were embodied, there were prepared answerable mansions for them. That such a soul as had walk't with God acceptably, was put into a fairer prison, was clothed with an amiable and elegant body; But that soul which had displeased and provoked its Creator, was put into a darker dungeon, into a more obscure and uncomely body. That Candle which had shined clearly, was honoured with a golden Candlestick; that which had soiled its light, was condemned to a dark Lanthorne; one would think by this that *Origen* had scarce read *Genesis*, he doth in this so contradict the Sacred History of the Creation. Nor is this the just product of *Plato*'s opinion, but 'tis pregnant with much more folly, he returnes him his own with usury, gives him this as the just τόκος and improvement of it.

Aquinas doth clash in pieces all these Platonical fictions in his two books *Contra Gentiles*; yet upon this sinking and putrid foundation was built the tottering superstructure of connate *species*. For when *Plato* had laid down this errour for a maxime: Περὶ γενέσεως ἡμᾶς ἦν ἡμῶν ἡ ψυχὴ, that the souls of men were long extant before they were borne, then that other fancy did presently step in, ἐπιστάμενα καὶ φρόνιμα γενέσθαι, that the soul was very speculative and contemplative before it was immerst in the body; which made way for the next conceit, that the soul brought

brought many of its old notions along with it into the body, many faithful attendants that would bear the soul company in her most withering condition, when other more volatile and fugitive notions took wing to themselves and flew away; many a precious pearle sunk to the bottom of *Lethe*, but some relicks of notions floated upon the top of the waters, and in the general Deluge of notions there was an Arke prepared for some select principles, some *præcepta Noachidarum*, which were to increase, and multiply, and supply the wants of an Intellectual world.

This makes the Platonists look upon the spirit of man as *the Candle of the Lord*, for illuminating and irradiating of objects, and darting more light upon them, then it receives from them. But *Plato* as he failed in corporeal vision, whilest he thought that it was *per extramissionem radiorum*; So he did not *ab errore suo recedere* in his Intellectual Opticks: but in the very same manner tells us that spiritual vision also is *per emissionem radiorum*. And truly, he might as well fancy such implanted *Ideas*, such seeds of light in his external eye, as such seminal principles in the eye of the minde. Therefore *Aristotle* (who did better clarifie both these kindes of visions) pluck't these motes out of the sensitive eye, and those beams out of the Intellectual. He did not antedate his own knowledge, nor remember the several postures of his soul, and the famous exploits of his minde before he was born; but plainly profest that his understanding came naked into the world. He shews you an ἄχραντον χαμμαλεῖον, an *abrasa tabula*, a virgin-soul espousing it self to the body, in a most entire, affectionate, and conjugal union, and by the blessing of heaven upon this loving paire, he did not doubt of a Notional off-spring and posterity; this makes him set open the windowes of sense, to welcome and entertain the first dawnings, the early glimmerings of morning light. *Clarum manè feneſtras intrat, & Angustas extendit lumine rimas.* Many sparks and appearances flie from variety of objects to the understanding; The minde that catches them all, and cherishes them, and blowes them; and thus the Candle of knowledge is lighted. As he could perceive no connate colours, no pictures or portraictures in his external eye: so neither could he finde any signatures in his minde till some

outward objects had made some impression upon his νῦς ἐν δυνάμει, his soft and pliable understanding impartally prepared for every seal. That this is the true method of knowledge he doth appeal to their own eyes, to their own understandings; do but analize your own thoughts, do but consult with your own breasts, tell us whence it was that the light first sprang in upon you. Had you such notions as these when you first peep't into being? at the first opening of the souls eye? in the first *exordium* of Infancy? had you these connate *species* in the Cradle? and were they rock't asleep with yon? or did you then meditate upon these principles, *Totum est majus parte, & Nihil potest esse & non esse simul?* Ne're tell us that you wanted organical dispositions, for yon plainly have recourse to the sensitive powers, and must needs subscribe to this, that all knowledge comes flourishing in at these lattices. Why else should not your Candle enlighten you before? who was it that chained up, and fettered your common notions? Who was it that restrained and imprisoned your connate *Idea's*. Me thinks the working of a Platonists soul, should not at all depend on ὕλη; and why had you no connate demonstrations as well as connate principles? Let's but see a catalogue of all these truths you brought with you into the world. If you speak of the principles of the Laws of Nature, you shall hear the Schoolmen determining: *Infans pro illo statu non obligatur lege naturali, quia non habet usum Rationis & Libertatis.* And a more sacred Authour sayes as much, *Lex Naturæ est lex intelligentiæ, quam tamen ignorat puericia, nescit infantia.* There's some time to be allowed for the promulgation of Natures Law by the voice of Reason. They must have some time to spell the Νόμος γραπτὸς that was of reasons writing. The minde having such gradual and climbing accomplishments, doth strongly evince that the true rise of knowledge is from the observing and comparing of objects, and from thence extracting the quintessence of some such principles as are worthy of all acceptation; that have so much of certainty in them, that they are near to a Tautology and Identity; for this first principles are.

These are the true and genuine κοιναὶ ἔννοιαι; these are the λόγοι σπερματικοὶ: these are the props of Reasons contriving, upon which you may see her leaning, about which you may see

see her turning and spreading, and enlarging her self. That learned Knight, in his discourse concerning the soul, doth at large shew the manner how the mind thus goes a gathering of knowledg; how like a Bee it goes from flower to flower, from one entity to another, how it sucks the purest and sweetest of all, how it refuses all that is distasteful to it, and makes a pleasant composition of the rest, and thus prepares honey-combes for it self to feed on.

But if it were at all to be granted, that the soul had many stamps and characters upon it, that it had any implanted and ingraffed *Species*; 'twere chiefly to be granted that it hath the connate notion of a Deity, that pure and infinitely refined entity, abstracted from all appearance of matter. But mark how the great Doctor of the Gentiles convinces them of the τὸ γνωστὸν τῦ Θεῦ, he doth not set them a searching their connate *Species*, but bids them look into the glasse of the creatures; O but (might some Platonist say) Why, he is all spirit and an invisible being, what shall we finde of him amongst material objects? Yes, (sayes the Apostle) τὰ ἀόρατα τῦ Θεῦ, The invisible things of God are made known by the things that do appear; for a being endowed with such a soul as man is, can easily in a discoursive way, by such eminent steps of second causes ascend to some knowledge of a prime and supreme being; which doth fully explain that he means by his νόμῳ γραπτὸς, those cleat dictates of Reason fetched from the several workings of the understanding, that have sealed and printed such a truth upon the soul; so that no other innate light, but only the power and principle of knowing and reasoning is *the Candle of the Lord*.

Yet there is a noble Authour of our own, that hath both his *truth* and his *errour*, (as he hath also writ about both) who pleads much for his *instinctus naturoles*, so as that at the first dash you would think him a Platonical strain, but if you attend more to what he sayes, you will soon perceive that he prosecutes a farre different notion, much to be preferred before the other fancie.

For he doth not make these Instincts any connate *Idea's* and representations of things, but tells us that they are powers and faculties of the soul, the first-born faculties and beginning

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of the souls strength, that are presently espoused to their Virgin-objects closing and complying with them, long before discourse can reach them; nay, with such objects as discourse cannot reach at all in such a measure and perfection; these instincts he stiles *Naturæ dotes, & Providentiæ Divinæ universalis idea, & typus optimus.* Some of these are to be found in the lowest inanimate beings, which yet have no connate *species* among them; though they have powers and propension to their own welfare, a blinde tendency and inclination to their own security; for thus he speaks, ——*Instinctus ille Naturalis in quovis inarticulato licèt & incauto elemento, sapiens est ad conversationem propriam*; and such a noble being as man is, must needs have it in a more sublime and eminent manner.

Therefore he termes these instincts in man *facultates noëticæ, & facultates Deo analogæ*; whereas those other inferiour faculties are esteem'd *facultates analogæ mundo*; his words being somewhat cloudy, I shall thus paraphrase upon them: The soul 'tis made with a through light, with a double window, at one window it looks upon corporeals, at the other it hath a faire prospect upon spirituals. When it takes notice of the material world, it looks out at the window of sense, and viewes the *putamina & cortices rerum*, the outward husks and shells of being; but not at all pleas'd or contented with them, those higher powers, those purer faculties of the soul unclasp and disclose themselves, and extend themselves for receiving some delight more precious and satisfactory, being made in as harmonious proportion suitable to spiritual objects, as the eye is to colours, or the eare to sounds. And as you know, a corporeal eye is so fashioned and organiz'd, that though it have no connate *Species* of the Sunne, yet 'tis pleasant to behold it; so the eye of the soul doth willingly open it self to look upon God, *per modum objecti*, and has all *per receptionem* from him, fixing its eye upon so transcendent and beautiful an object, and viewing all those streamings out of light, those beamings out of eternal and universal notions, that flow from him as the fountain of lights, where they have dwelt from everlasting, which now appear to it in time with a most powerful and enamouring ray, to direct the soul to that happinesse it longed for, and to guide and conduct it in all its operations. If you ask, when

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these higheſt faculties did firſt open and diſplay themſelves, he tells you 'tis then when they were ſtimulated and excited by outward objects, and it may be upon this account, that when the ſoul can finde nothing there worthy one glance, one caſt of its eye, impatient of ſuch empty and ſhadowy ſights, it opens it ſelf to the τὰ ἄνω, and warmes it ſelf in thoſe everlaſting Sunbeames; but when it comes down from the Mount, it puts on the veile of ſenſe, and ſo converſes with material objects.

Yet I do not here poſitively lay down this for a truth in all the branches of it, but only repreſent the minde of the forementioned Authour, who himſelf doth acknowledge that the riſe of theſe firſt principles is very Cryptical and myſterious. His words are theſe: *Vos interea non morari debet, quòd quomodo eliciantur iſtæ notitiæ communes neſciatis. Satis ſuperque diximus vos neſcire quomodo fiat guſtus, odoratus, tactus, &c.* By which you cannot but perceive that he makes the conformity of ſuch a faculty with ſuch an object, the ſpring and original of common notions. Yet this then had deſerved a little clearing, whence the difficulty of underſtanding ſpirituals *pro hoc ſtatu* does ariſe, if there be ſuch a preſent, and exact analogy between them; whereas the intuitive knowledge of God, and viewing thoſe goodly notions that are ſteept in his Eſſence, uſes to be reſerved as a priviledge of a glorified creature. Yet this I ſuppoſe may be ſaid, that herein is the ſouls imperfection, that it cannot ſufficiently attend both to ſpirituals and corporeals; and therefore ſenſe being ſo buſie and importunate for the proſecution of her objects; no wonder that theſe noëtical faculties do faint and languiſh. So that if there be any whom the former diſcourſive way will not ſuffice, it ſeemes better for them to have recourſe to an innate power of the ſoul that is fitted and faſhioned for the receiving of ſpirituals, *quatenus* ſpirituals, then to flie to I know not what connate *Species*, of I know not how long duration before the ſoul was acquainted with the body. Yet that other noble Author of our own, that has the ſame title of truth not without a competent mixture of errour too, doth chooſe to reſolve all into a Platonical remembrance, which yet that acute anſwerer of him doth ſhew to be a meer vanity; for as for matters of fact, to be ſure they have no implanted Idea's: And if hiſtorical knowledge may be acquired without them, why then

should discursive knowledge have such a dependance upon them? And I wish that the Platonists would but once determine whether a blinde man be a competent Judge of colours by vertue of his connate *Species*, and whether by supply of these Idea's a deaf man may have the true notion of Musick and harmony? if not, then they must ingenuously confesse, that the soul for the present wants so much of light, as it wants of the window of sense. But if they tell us that some outward objects must jogge and waken these drowsie & slumbering notions, they then lay the foundation in sensitives; and withall let them shew us, why the generality of men in their intellectuals are not equally improved, whereas they have the same objects to quicken and enflame them? in the mean time we will look upon the understanding as *speculum non coloratum*, a glasse not prejudic'd, nor prepossest with any connate tinctures, but nakedly receiving, and faithfully returning all such colours as fall upon it. Yet the Platonists in this were commendable, that they lookt upon the spirit of a man as *the Candle of the Lord*, though they were deceived in time when 'twas lighted.

Nor is this Candle lighted out of the Essence of God himself, 'twere a far more tolerable errour to make the light of a Candle a piece of the Sun's essence then to think that this intellectual lamp is a particle of the divine nature. There is but one ἀπαύγασμα δόξης καὶ χαρακτὴρ ὑποστάσεως αὐτοῦ, I mean the wonderfull ὁ λόγος, not a Candle, but a Sun that shined from everlasting. But I finde the Stoicks challeng'd for this errour, that they thought there was a real emanation, and traduction of the soul out of God, *ex ipsa Dei substantia*; and the Gnosticks, the Maniche's and Priscillianists are lookt upon as their successors in this folly.

Now as for the Stoicks you'll scarce finde evidence enough to prove them guilty of this opinion. They have indeed some doting and venturing expressions, when they amplifie and dignifie the nobility of the soul; and will needs have some of the Royal blood to run in every veine and faculty of it; nor are the Platonists defective in this, but lift up the soul to as high a pitch of perfection as the Stoicks ever did; yet surely both of them but as a limited and dependant being infinitely remote from the fulnesse of a Deity. Yet *Simplicius* in his Comment upon the grand

grand Stoick *Epictetus* tells us, that that Sect of Philosophers were wont to call the soul μέρος ἢ μέλος τοῦ θεοῦ, *pars vel membrum Dei*, which is a grosse and corporeal conceit, not at all agreeable to the indivisibility of spirituals, nor suitable with the souls immateriality, much lesse consistent with the transcendent purity of God himself. But the learned *Salmasius* in his Animadversions ou both the forementioned Authors, though he spend paper enough in clearing some passages of the Academicks, Peripateticks, and Stoicks, concerning the nature of the soul; yet doth not in the least measure take notice of any such heterodox tenent among the Stoicks, yet if there had been any such, they had very well deserved Animadversions; but he doth thus represent their Philosophy to you; That whereas the soul is usually lookt upon as τριμερὴς, being brancht out into the Vegetative, Sensitive and Rational; the Stoicks they chose to make it ὀκταμερὴς, and would have *septem partes ancillantes*, *Imperatricem unicam*, which they reckoned thus: τὰ αἰσθητικὰ they were five; then τὸ φωνητικὸν, τὸ σπερματικὸν, τὸ ἡγεμονικὸν, which was all one with τὸ λογικὸν, or τὸ διανοητικὸν, or τὸ ὁρμητικὸν. Yet as *Plato* and *Aristotle* disposing the soul into three several ranks and distributions, would by no means allow of τριψυχία, a triplicity of soules in one *compositum*: So neither would the Stoicks admit any plurality of souls, but esteemed these τὰ μέρη, or τὰ μόρια τῆς ψυχῆς only as αἱ δυνάμεις, *non membra sed ingenia*, as *Tertullian* termes them very significantly, stiling the powers and faculties of the soul, the several wits of the soul, so that it was but μία ἰδία πολυδύναμος, enlarging it self to the capacity and exigency of the body, but in such a manner, as that 'twas *dispensata potius quàm concisa*. The principal and Hegemonical power of the soul the Stoicks situated in the heart, as *Aristotle* did, though very erroneously, and yet *Plato* had taught him better, for he plac'd it in the brain as the proper tabernacle for Reason to dwell in. But amongst the Stoicks there are some expressions that seem to depresse and degrade the soul, as much as others seem to advance and exalt it; for though some call it τὸ μέρος τοῦ θεοῦ, yet others, and among the rest *Zeno* (the great founder of that Sect,) termes it σύμφυτον πνεῦμα, & θερμὸν πνεῦμα, which that stupid Author of the souls mortality finding somewhere translated into English, catches at, and tells

us that the Stoicks hold the soul to be a certain blast, hot and fiery, or the vital spirit of the blood; whereas at the most, they did only choose that corporeal spirit as *Vehiculum animæ*, a Chariot for a more triumphant spirit to ride in, the principal seat of the soul, which they did so much extol and deifie. 'Tis abundantly clear that their Stoical Philosophy was more refined and clarified, more sublime and extracted from matter, then to resolve the quintessence of a rational nature into I know not what muddy and feculent spirit; this they could not do, if they would be faithful and constant to their own principles. Nay, they were so farre from thus vilifying the soule, and detracting from it, as that they were rather excessive and hyperbolical in praising it above the sphere of a creature. Thus that known Stoick *Epictetus* calls the soul of man συγγενὴς θεῷ, which *Seneca* renders, *liber animus est Diis cognatus*; and *Arrian* in his Comment upon the forementioned Author doth thus diffuse and amplifie it, Αἱ ψυχαὶ ἕπως εἰσὶν ἐνδεδεμέναι, καὶ συναφεῖς τῷ θεῷ, ἀπὸ ἀυτοῦ μόρια ἔσαι, καὶ ἀποσπάσματα. *i. e.* There is a connexion and coherence of soules with a Deity, there are mutual touches and embraces between them, they are some delibations, and participations of himself; thus that famous Emperour, *M. Antoninus* that had tasted of the Stoical Philosophy, stiles the soul ὁ δαίμων ὃν ἑκάστῳ προσταλλω, καὶ ἡγεμόνα ὁ Ζεὺς ἔδωκεν——, Ἀπόσπασμα ἑαυτοῦ ἕτῳ ὅ ἐστὶν ὁ ἑκάστου νοῦς, καὶ λόγος. Where, at the first one would think he had meant it in an Averroistical sense, but that he himself doth prevent the interpretation, by telling you that he intends nothing else but νοῦς & λόγος, which therefore he calls ὁ δαίμων, because that he knew the soul was separable from the body, and *Pythagoras* long before him had called it by the same name in his golden Verses.

But amongst all the rest, *Seneca* is the most high and lofty in magnifying, and very near deifying of the soul; for thus you may hear him speak; *Quid aliud vocas animum, quàm Deum in humano corpore hospitantem?* That is, What lesse title can you give the soul, then that of a God condescending to dwell in an house of clay? which is too neer that of the Apostle, Θεὸς ἐν σαρκὶ φανερωθεὶς, God manifested in the flesh. Nor yet was this any unwary passage that slipt from *Seneca*'s pen

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on the ſudden, but he will ſtand to it; for thus he ſaith again: *Ratio nil aliud eſt quàm in corpus humanum pars Divini ſpiritûs merſa*, Reaſon 'tis ſomewhat of a Deity ſteept in a body. From this laſt ſpeech that learned and eminent Writer of our own doth endeavour to evince, that *Seneca* made God the *Intellectus Agens* of the ſoul, whereas 'tis very evident that this Philoſopher only proſecuted that Stoical notion, of the ſoul being ἀπόσπασμα τῦ θεῦ, a branch of a Deity πεπλασμένον ἐκ λιὸς ἔρνος. Yet notwithſtanding all theſe ſtrains of Stoical Philoſophy do not ſufficiently declare that they thought the ſoul to be of the very ſame Eſſence with God himſelf, but only that they perceived much ſimilitude between the ſoul and a Deity; many bright reſemblances of God ſtampt upon it, which is not only ſound Philoſophy, but good Divinity too; that the ſoule was made according to the Image of its Creatour. Thus they made it not onely θερμὸν πνεῦμα, but θεῖον πνεῦμα too, even the breath of a Deity σημιωθὲν καὶ τυπωθὲν σφραγῖδι τῦ θεῦ, ſtampt with the Seal of God himſelf, as *Philo* ſpeaks. 'Twas μεπχὴ τῆ θείας ἐλλάμψεως, as *Damaſcen* calls it, very agreeable to this of *Solomon*, *the Candle of the Lord*. 'Tis ποίημα θεῦ λογικὸν, as *Greg. Nyſſ.* has it, the Poeme of God himſelf. That whereas other creatures were as it were writ in Proſe, the ſouls of men were compoſed more harmoniouſly, in more exact number and meaſure. No wonder then that the Stoicks ſpying out ſuch ſpirituall workmanſhip, and embroydery in the ſoul of man, did eſteem it as an inferiour kinde of Deity, a Bud, and Bloſſome of Divinity; as they meant by their τὰ μέρη τῆ ψυχῆς, nothing but αἱ δυνάμεις, ſo likewiſe when they call the ſoule Τὸ μέρος τῦ θεῦ, they need intend no more then the Pythagoreans do by their θεῖα δύναμις, that divine vertue and efficacy which the ſoul has, that makes it look ſo like its Creatour. Thus the Pythagoreans were wont to call the higher region of the ſoule, τὸ θεῖον, and the lower, τὸ θνητοειδὲς, not underſtanding by the firſt any particle of a Deity, though it may be by the laſt they might underſtand the ſoul of a beaſt, by vertue of their ſuppoſed μετεμψύχωσις. But I meet with none that doth ſo punctually and accurately determine this, as *Triſmegiſtus* does, who ſpeaks ſo exactly as if he had

spyed out this difficulty and objection, his words are these: Ὁ νὸς ἐκ ὄζιν ἀπεστιλμένος ἐκ τ ἐσιότητ τ θ θεῦ, ἀλλ' ὥσπερ ἡ πλωμίν καθάπερ τ τ ἡλίκ φῶς, The soul, sayes he, was not framed and carv'd out of the essence of a Deity, but it rather sprung from the dilatation and diffusion of his power and goodnesse, as beams do from the Sun, when it spreads forth its quickening and cherishing wings. Yet when you hear the creatures often stiled beams of a Deity, and drops of a Deity, you must neither imagine that there is the least division, or diminution, or variation in the most immutable Essence of God; nor that the creature does partake the very Essence of the Creatour, but that it hath somewhat of his workmanship, obvious and visible in it, and according to the degree of its being, doth give fainter or brighter resemblances of its Creator. As suppose an accurate Painter should bestow much of his skill in drawing a lively portraicture of himself, you would not think such a picture a piece of his essence, but you would look upon it onely as the fruit and product of his skill, and as a witty imitation of himself. Now there is a far greater disproportion between God and any created Being, then between the face and the picture of it: So that if you see any heavenly beauty, any divine lineaments sparkling in the soul, you may presently conclude that it was *digitus Dei*, nay, the hand of God that drew them there, as the shadowy representations of his own most glorious Being. 'Tis the greatest honour that a creature is capable of, to be the picture of its Creatour. You know the very formality of creation doth speak a being raised *ex nihilo*; creation being the production of something out of the barren womb of nothing; and if the creature must be *ex nullo præexistente*, then to be sure 'tis not extracted out of the Essence of God himself. But the whole generality of the ancient Heathen Philosophers had a vaile upon their face, here they had not a clear and open sight of the creation, but only some obscure and imperfect notions about it, which made them think that all corporeals were made *ex aliqua præjacente materia*, coëxistent with the prime and supreme efficient; and because they could not fetch spirituals out of materials, nor yet conceive that they should be fetcht out of nothing, this made them determine that they sprung out of the Essence of God himself, who as a voluntary fountaine could bubble them forth when

when he pleased, who as a Father of lights could sparkle and kindle them when he thought best. But that fiction of *materia ab æterno* will do them no service at all; for either 'twas produced by God himself, and then it was created *ex nihilo*, for God himself was a pure immaterial Spirit, and therefore must make matter where none was before; or else it was an Independent eternal Being, which makes it another Deity, and that involves a flat repugnancy. Therefore as corporeal and material beings were raised out of nothing by the infinite vigour and power of God himself, so he can with the very same facility produce spiritual beings out of nothing too. Can he not as well light this Lamp out of nothing, as build the goodly fabrick of the world out of nothing? Cannot a creating breath make a soul as well as a creating Word make a world? He that can create the shell of corporeals, cannot he as well create the kernel of spirituals? He that created a visible Sun, cannot he as well create an invisible, an intellectual spark? You may hear *Aquinas* disputing against the Gentiles, and most fully and strongly demonstrating, that God could not be either the *materia* or *forma* of any created being; for it's not imaginable how the Creator himself should *ingredi essentiam creaturæ*. But his causality is by way of efficiency producing and maintaining beings; the best of creatures are but *vasa figuli*. Now a vessel, though a vessel of honour, yet it is no piece of the Potters essence, but only the subject of his power and will. One and the same Seal may print all the Wax that's possible, yet there will not be the least mutation in the Seal, but only in the Wax; nor yet doth the Wax at all participate of the Seals essence, but only receives a stamp and signature made upon it. So that the Seal was as entire and compleat before it had imprinted the Wax, as it was afterwards; and though all the signatures of the Wax were defaced and obliterated, yet the Seal would be as perfect as before.

Thus God, though he leaves prints of himself upon all the souls in the world, nay, upon all the beings in the world, yet these impressions are not particles of himself; nor do they make the least mutation in him, only in the creature; for he was as full and perfect before he had printed any one creature, and if the whole impression of creatures were annihilated, yet his Essence

sence were the same, and he could print more when he pleased, and as many as he pleased. Yet all the entity, goodnesse, and reality, that is to be found in the creature, was totally derived from him, and is transcendently treasured up in him, as the print of the wax, though it be really different from the print of the Seal; yet that very stamp and signature had its being from the Seal, 'twas vertually and originally in the Seal; and now gives some resemblance of it. All created goodnesse was *à Deo producta, & à Deo exemplata*, (as the Schooles speak) though not very elegantly; 'Tis *à Deo conservata, & in Deum ordinata*, yet all this while 'twas nothing of the Essence of a Deity; and indeed, it cannot have any of his Essence, unlesse it have all of it. He that calls the creature a drop in such a sense, may as well call it a fountain; he that thus termes it a ray of Divinity, may as well call it a Sun, for there are no particles in essentials. All Essence 'tis invisible, how much more the Essence of God himself. How fond is the fancy of a semi-Deity; away with the Stoicks τὰ μέρη & ἀποσπάσματα here, if this be the meaning of them, who ever heard of fragments in spirituals? Dares therefore any absolutely deifie the soul? or make it coëssential or coëqual with God himself? Is not the soul a limited and restrained being? short and imperfect in its operations, a dependent and precarious being, and are these things agreeable to a Deity? Is not the soul naturally united to the body for the quickening and enforming of it? and is that a condition fit for a Deity? nay, are not many souls guilty, defiled, miserable beings? and are they all this while spangles of a Deity? They must have very low and dishonourable thoughts of God that make any creature partner or sharer with him in his Essence, and they must have high and swelling thoughts of the creature. How proud is that soul that aspires to be a God? Is it not enough for a soul to approach unto his God, to see his face, to enjoy his presence, to be like unto him, to be knit unto him, in love and affection? Happinesse doth advance a creature to his just perfection, but it doth not lift it above the sphere of its being. A glorified being, is still a subservient and finite being. A soul when in its full brightnesse, yet still is but *the Candle of the Lord*; let it come as neere as it can, yet it will be infinitely distant from him. Heaven it doth not mix and blend essences together, but keeps

keeps them all in their just beauty and proportions; so that take a creature in what condition you will, and 'tis not the least particle of a Deity. There's another Errour, but it's scarce worth mentioning, of some that would have *the Candle of the Lord* lighted up by Angels, as if they had created the soul; Nay, the Carpocratians thought that all the rest of the world was created by them. But as no secondary being could create it self, so neither can it create any other being. 'Twas an Angelical breath, but the breath of a Deity that gave life to the soule, and 'twas not made after the image of an Angel, but of God himself. Angels and Souls both came from the same Almighty Father of spirits, from the same glorious Father of lights, who shewed the greatnesse of his power in raising such goodly beings, not out of himself, but out of nothing.

Whether ever since the first Creation the souls of men be lighted on the same manner immediately by God himself, by that commanding and efficacious Word יהי אור γενηθήτω φῶς, *let there be light*, let there be an intellectual Lamp set up in such a creature; or whether it be lighted by the Parents? whether one soul can light another? whether one and the same soul may be lighted by two, as a candle is lighted by two? These are the several branches of that great question, which hath been frequently vext and discussed, but scarce ever quieted and determined. The *Divines* favour the way of creation, the *Physicians* that of traduction; Nay, *Galen* tells in plain termes, that the soul is but κρᾶσις τοῦ σώματος, a meere temper or complexion, the right tuning of the body, which is not farre distant from the Fidlers opinion, that *Tully* speaks of, that would needs have the soul to be an harmony. His soul that plaid him some lessons, and his body danc'd to them. And indeed, some of the Physicians are as loath as he was *ab arte sua discedere*, and therefore they do embody the soul as much as they can, that their skill may extend to the happinesse and welfare of it, as if they could feel the pulse of the soul, and try experiments upon the spirits; as if they could soften and compose the Paroxysme of the minde, and cure all the Languors and distempers of the soul; as if their drugs would work upon immaterial beings; as if they could kill souls as fast as they can kill bodies: as if *the Candle of the*

Lord did depend upon theſe Prolongers; as though the Lamp would go out, unleſſe they pour in ſome of their oile into it. No doubt but there is a mutual communion and intercourſe between this friendly and eſpouſed paire, the ſoul and body; no doubt but there is a loving ſympathy and fellow-feeling of one anothers conditions; but 'tis not ſo ſtrong and powerful, as that they muſt both live and die together. Yet I ſpeak not this as though the maintaining of the ſouls traduction did neceſſarily prejudice the immortality of it; for I know there are many learned Doctors amongſt them (and *Seneca* amonſt the reſt) that are for the ſouls beginning in a way of generation, and yet do deteſt and abominate the leaſt thoughts of its corruption. Nay, ſome ſacred Writers contend for the ſouls traduction, who yet never queſtioned the perpetuity of it: not only the African Father *Tertullian*, but moſt of the Weſterne Churches alſo; and the opinion of *Apollinaris* and *Nemeſius*, that one ſpiritual being might propagate another; I have not yet found ſufficiently diſprov'd, though it be generally reprehended. The truth is, the original of all formes, 'tis *in profundo*, 'tis very latent and myſterious; yet the Naturaliſts muſt needs acknowledge thus much, that the matter and forme of every thing muſt have at leaſt an incompleat being before generation; for by that they do not receive any new abſolute entity, for then it would be a creation, but the parts are only collected, and diſpoſed, and united by a ſtrict and Gordian knot, by an inward continuity. So that in all ſuch production the *materia oritur ex materia, & forma ex forma generantu*, and thus formes are continued according to that degree of being, which they had in the firſt Creation. Now why there ſhould not be ſuch a *traditio Lampadis* in the ſouls of men, will not eaſily be ſhewen; the nobility and purity of the ſoul doth not at all hinder this, for there is a proportionable eminency in the ſoul, that doth produce it: One ſoul prints another with the ſame ſtamp of immortality, that it ſelf had engraven upon it. But if any queſtion how an immaterial being can be conveighed in ſuch a ſeminal way, let him but ſhew us the manner by which 'tis united to the body, and we will as eaſily tell him how it entered into it. Yet *Hierome* was ſo zealous againſt this, that he pronounceth a preſent *Anathema*,

thema, to all such as hold the soul to be *ex traduce*. But *Austin* was a great deal more calme and pacate; Nay, indeed he was in this point ἀμφίδοξος καὶ ἀγνώμων, in a kinde of equipoise and neutrality; and therfore with a gentle breath he did labour to fan and coole the heat of *Hieromes* opinion, and putting on all mildnes & moderation plainly confesses, *Se neq; legendo, neq; orando, neq; ratiocinando invenire potuisse quomodo cum Creatione animarum peccatum originale defendatur.* It seemes he could not solve all those difficulties which the Pelagians raised against original sin, unlesse he held the traduction of the soul. He could not perceive how the Candle should be so soyl'd, if it were lighted only by a pure Sun-beam fetcht from heaven. Yet that knot (which so skilful and laborious a hand could not unty) some others have easily cut asunder; and indeed; there is no such cogency, and prevalency in that argument as can justly promise it self the victory. For the Schoolmen that are strong assertors of the souls creation, do satisfie all such doubts as these. And the major part of moderne Writers do encline to this, that these Lamps are lighted by God himself, though some indeed do ἐπέχειν, and will determine nothing, as the acute *Pemble* does among the rest, in his little Tractate *De Origine Formarum*, and so doth that learned Knight in his late discourse of the soul, where he doth only drop one brief passage that countenances the souls traduction, upon which he that pretends to answer him, takes occasion to huddle up no lesse then twenty Arguments against it, which sure he should by number, and not by weight. But that *Oxford* answerer of that Brutish Pamphlet of *The Souls Mortality*, doth more solidly and deliberately handle the question, yet being very vehement and intense for the souls Creation, he slips into this error, that the traduction of the soul, is inconsistent with the immortality of it. But it may be you had rather hear the votes and suffrages of those ancient Heathen Writers, that had nothing to see by but *the Candle of the Lord*; perhaps you would willingly know what their souls thought of themselves. You'll believe nature, the universal mother, if she tell you who is the father of spirits. Wee'll begin with *Pythagoras*, & he tells you his minde freely & fully, whilest he gives you that piece of leafe-gold in one of his Verses; Ἀάρρει, θεῖον γένος ἐσσὶ βροτοῖσιν. *Aratus* is in the very

same streine, and was honoured so farre as to be quoted by an Apostle for it, τῶ γὰρ καὶ γένος ἐσμεν. But if these seem somewhat more generally, not exactly pointing out at the soul, the *Caldy Oracle* will speak more punctually, τᾶυτα πατὴρ ἐνόησε, βεβ'τῶ ὅτι ἐψύχωΐο, the Father of spirits by his Thought and Word, by his commanding Breath did kindle this Lamp of the Soul, for the quickening and illuminating of such a noble creature. *Zoroaster* poures it out more at large, and does thus dilate and amplifie it. χρὴ σὲ σπεύδειν πρὸς τὸ φαὸς, ὅθι πρὸς πατρὸς αὐγαί. Ἐιθεν ἐπέμφθη σοὶ ψυχὴ πολὺν ἐδαμέννη νέον. O soul (saies he) why do'st thou not aspire, and mount up to the centre and light of glory, to that fountain of beams and brightnesse, from whence thou wert derived, and sent down into the world, cloath'd and apparell'd with such rich and sparkling endowments? The consideration of this, made the Divine *Trismegist* break into that pang of admiration, ποῖα μητὴρ, ποῖ& πατὴρ εἰ μὴ θεὸς ἀφανὴς; What womb (saith he) is fit to bear a soul? who is fit to be the Father of the soul? what breast is able to nourish a soul? who can make sufficient provision for a soul, but onely that pure and invisible Spirit that shoots them, and darts them into bodies by his own Almighty power? And as the forementioned Author goes on, ὁ δὴ πάντων πατὴρ ὁ νοῦς ὢν ζωὴ καὶ φύσις, ἀπεκύησε καὶ ἄνθρωπον ἑαυτῷ ἴσον, ὃν ἠγάσθη ὡς ἴδιον τόκον, that is, God the Father of being, the Father of life and nature, did frame and fashion man much like himself, and love him as his proper off-spring; for those words of his, καὶ ἄνθρωπον ἑαυτῷ ἴσον must be taken in an allayed, and tempered sense, (for they must by no means be understood of an equality, but only of a similitude). In the very same sense he calls God ὁ ζωγραφῶν, the Painter and trimmer of the soule; thus representing himself to the life; As for the minde of the Platonists and the Stoicks, we have before acquainted you with it; one looks so high, as if a Creation would scarce content them, unlesse they may have it *ab æterno*; and the other seem to plead for a traduction and generation of the soul, not from the parents, but from God himself, which makes *Epictetus* so often mention the affinity and consanguinity of the soul with the Deity; And to use such words as these,

ἔαν

ἐαν ταῦτα ὄντως ἀληθῆ, τὰ περὶ τ̃ συγγενείας τ̃ θεῦ ϗ ἀνθρώπων λεγόμενα ὑπὸ τ̃ν φιλοσόφων, διὰ τί μὴ εἴπῃ τὶς ἑαυτὸν κόσμον; διὰ τί μὴ υἱὸν τ̃ θεῦ; If the Philosophers (saies he) speak truth, when they tell us how neer a kin the soul is to God; why then doth such a soul straiten and confine it self? why doth it contract and imprison so vast an Essence? why does it look upon some spot of ground, with such a partial and peculiar affection? why doth it love the smoke of its earthly countrey, καπνὸν ἐπιθεώσκοντα; why does it not rather warme it self in the flame of its heavenly original? why does such an one stile himself an Athenian, a Corinthian, a Lacedemonian? why does he not rather think that he hath a whole world within him? why does he not summe up all his happinesse in this great and honourable title, that he is the Son of God? and thus you see ὁ κόσμιος will be the same with *Socrates* his κοσμοπολίτης; and the words you see will passe currantly in this sense; But yet (if we may take the liberty of a conjecture,) I am ready to think that the first negative particle doth intrude it self too unseasonably, against the drift and meaning of the place, and therefore is to be refused and rejected; so that whereas the words were printed thus, διὰ τί μὴ εἴπῃ τὶς ἑαυτὸν κόσμον; read διὰ τί εἴπῃ τὶς ἑαυτὸν κόσμον; and then they will run thus, *Quod se mundanum vocat, cur non potius filium Dei?* why doth he think himself a worldling, why doth he measure himself by earth, if he were borne of heaven? where yet you may perceive that the Philosopher ascribes that to the first γένεσις which is due onely to the παλιγγενεσία, to be called a Sonne of God. Nay, which indeed is only to the μονογενεσία, to the only begotten Son of God. Thus *Philo* the Jew (too Stoical in this) calls souls ἀπαυγάσματα, which is the very same title, that the Apostle applies to God himself; and *Plotinus* gives as much to the soul as the Arrians did to Christ, for he calls it ὁμοούσιον, which *Plato* stiled ἀθανάτοις ὁμώνυμον; but *Epictetus* he goes on to keep τὰ σύμβολα τ̃ θεῦ, much in the Language of the Oracle, σύμβολα πατρικὸς νὸς ἔσπειρε ταῖς ψυχαῖς: by πατρικὸς νὸς it can mean nothing else but God himself, the Father of spirits; and these τὰ σύμβολα are such love-tokens as he has left with the sons of men to engage their affections to him. These Symbols are the very same which *Moses* calls the

Image of God; those representations of himself which he has scattered and sown in the being of man; as this word σπείρειν does imply, which made the wise Grecian *Thales* conclude, ἀδελφὲς εἶναι ἡμᾶς ὡς ἀν τὸ ἑνὸς θεῦ, καὶ ἑνὸς διδασκάλε, that all men were brethren borne of the same supreme being, that did educate and instruct them; this teaching is the same which the Persian *Magi* call'd a divine inebriation, ὅλη θεόθεν μεμέθυσται, it was replete τῆς θείων καλῶν: you see then, that the joynt consent of the Chaldeans, Egyptians, Persians, Grecians; was for the creation of the soul; and if you desire more testimonies from them, you may consult with *Eugubin* in his learned Work *De perenni Philosophia*, where you shall meet with whole heaps of them. But as for *Aristotle*'s opinion, you know that his custome was, when he could not beat out a notion into a rational account, fairely to passe it by, and not to piece it out with such fabulous inventions, as *Plato* did abound withall; and though it is like he did often dispute this question in his thoughts, yet he makes no solemne entrance upon it in his works, but only toucheth it occasionally, and scatters a passage or two, that seem very clearly to acknowledge the creation of it: for (not to speak of the place in his Morals, where he calls the soul τὸ νῦν τοῖς θεοῖς συγγενέσατον, I shall only commend unto you those full and pregnant words in his two books *de generatione animalium*, the words are these, Λείπεται ὃ τὸ νῦν μόνον θύραθεν ἐπεισιέναι, καὶ θεῖον εἶναι μόνον, he had but a little before evinced that the sensitive, and vegetative souls were coaveighed in a seminal way, like a couple of sparks, they were struck *ex potentia materiæ*; but (saies he) but the rational, that came θύραθεν *ex altiori sede*, as *Seneca* speaks, the window of heaven was open'd, and a present light sprung in, for the compleating of those former rudiments and preparations; the misunderstanding of this ὁ νῦν θύραθεν, did it may be occasion, but it did at least corroborate the phancy of an Angels being an *Intellectus Agens*; yet *Simplicius* that known Interpreter of *Aristotle*, does expound it of the souls creation, καὶ γὰ ἡ ψυχὴ ὑπὸ θεῦ ἐλλάμπεσθαι λέγεται, as he speaks; and this which *Aristotle* here calls ὁ νοῦς θύραθεν, *Psellus* the Philosopher stiles ὁ νοῦς ἄνωθεν, *Plato* termed it φῶτον, οὐκ ἔκγονον, ἀλλ' ἐράνιον, the *Sybills* call'd it πνευτὸν νοῦν, some other νοερὸν πῦρ καὶ ἀσώματον πῦρ,

πῦρ, ſtill conſpiring with this of *Solomons, the Candle of the Lord*; and *Seneca*, (ſetting aſide his Stoiciſme) has very gallant and brave apprehenſions of the ſouls nobility, and tells us that it was *hauſtus ex divina origine*, which *Tully* thus varies, *ex mente divina decerptus*, ſouls, like ſo many flowers, were cropt and gathered out of the Garden of God; and were bound up *in faſciculo viventium*, in the bundle of the living: and if ye will but attend to the noble Oratour and Philoſopher; you ſhall hear him thus pleading for the ſouls divinity: *Animorum nulla in terris origo inveniri poteſt; nihil enim eſt in animo mixtum atque concretum, aut quod è terra natum, atque fixum eſſe videatur: nihilque aut humidum quidem, aut flabile, aut igneum; his enim in Naturis nihil ineſt, quod memoriæ vim, mentis, cogitationis habeat; quod & preterita teneat, & futura prævideat, & complecti poſſit præſentia, quæ ſola divina ſunt, nec evincetur unquam unde ad hominem venire poſſunt niſi à Deo; ſingularis igitur quædam eſt natura atque vis animi, ſejuncta ab his uſitatis notiſque naturis; ità quicquid eſt illud quod ſentit, quod ſerpit, quod vult, quod viget, cœleſte & divinum eſt; ob eam rem æternum ſit neceſſe eſt*; which I ſhall thus render: 'Tis in vain to look for the ſouls parentage upon earth, for there is no mixing and blending of ſpirituals with corporeals, the earth doth not contribute, for the fixing and conſolidating of them; 'tis no aëry puff will ſuffice for the ſwiftneſſe and nimbleneſſe of their motion; no drops of water will quench their thirſt and longings; they have a purer light and heat, then could ever be fetcht from an elementary ſpark; in thoſe humble and ſordid beings, there's nothing fit to repreſent, much leſſe to produce the claſping and retentive power of memory; the maſculine and vigorous working of the minde, the refined and comprehenſive vertue of thoſe thoughts, that can recall and look back to things paſt, that can interpret, and comment upon all preſent objects, and with a Prophetical glance can ſpy out futurities and poſſibilities, which are works not unworthy of a Deity, nor can it ere be ſhewn that ſuch rare priviledges ſhould be communicated to humane nature any other way then by the immediate bounty and indulgence of heaven; there being ſuch ſingular and inimitable idiomes in the minde of man, as could never

never be extracted from those ordinary and vulgar entities. Though a sensitive soul may creep upon the ground, though it may roll and tumble it self in the dust; yet an intellectual being scornes to look lower then heaven it self; and though it be dated in time, yet it means to live as long as eternity. The Poets had veiled and mufled up the same opinion in their mythology, whiles they tell us that *Prometheus*, (which is all one with Providence) did work and fashion the bodies of men out of clay, but he was fain to steal fire from heaven for the quickening and enlivening them with souls, which made the Prince of Poets sing *Igneus est ollis vigor & Cœlestis origo*, and *Ovid* supplies him with a short verse, *Sedibus æthereis Spiritus ille venit.* How often do you meet with this in *Homer*, that God is the Father of spirits, πατὴρ ἀνδρῶν τε θεῶν τε, the Father of Angelical beings and of the souls of men; which *Virgil* renders *hominum Sator atque deorum.* Yet all this while I know not whether you can, I am sure I cannot, sufficiently perceive that the generality of the Heathen did think that every soul was immediately created by God himself, but only that at the first there was bestowed more then ordinary workmanship upon them, which they knew principally by those generous motions which they found working in their own soules; and partly by some reliques of Mosaical History, that was scatter'd amongst them. Thus then I have represented unto you, as indifferently as I can, the state of this great controversie; and though I could easily tell you which part I do most easily encline to; yet I shall rather referre it to your own thoughts, with this intimation, that a modest hesitancy may be very lawfull here; for if you will believe *Gregory* the Great, he tells you it's a question which cannot be determined in this life. However, 'tis enough for us that the spirit of a man, either by vertue of its constant creation, or by vertue of its first creation, *is the Candle of the Lord.*

As the soul is the shadow of a Deity, so reason also is a weak and faint resemblance of God himself, whom therefore that learned Emperour *M. Antoninus* calls λόγον σπερματικόν: 'tis God that plants Reason, 'tis he that waters it, 'tis he that gives it an increase, ὁ λόγος ἀνθρώπων, πόθεν; ἀπὸ θεοῦ λόγου, the title of ὁ λόγος belongs to Christ himself, *in whom are hid the treasures*

of

of wisdome and knowledge. Reason first danc'd and triumpht in those eternal Sun-beams, in the thoughts of God himself, who is the fountain and original of Reason. And as his will is the rule of goodnesse, so his understanding is the rule of Reason. For God himself is a most knowing and intellectual being, he is the first mover of entity, and does *determinatè tendere in aliquem finem*, which speaks an intelligent agent; he does propound most choice designes, and blessed ends to himself, and is not that a work of Reason? he does contrive, and dispose, and order means for accomplishing of them; and doth not that require understanding? He makes all beings instrumental and subordinate to him, he moves all inferiour wheeles in a regular manner; he moves all the spheres of second causes in a harmonicall way; such blinde entities as want intellectual eyes, he himself doth lead them, and conduct them; and to others he gives an eye for their guidance and direction. Now, he that hath fram'd an intellectual eye, shall not he see? he that hath cloathed the soul with light as with a garment, shall not he much more be cloathed himself with a fuller and purer brightnesse? In that which we esteem reason amongst men, there are many clouds and blemishes, many dark spots and wrinkles, that are scattered and conquered by this more glorious light. The soul 'tis fain to climb up and ascend to knowledge by several steps and gradations, but his understanding is all at the same height and eminency; Mans reason is fain to spend time in knitting a Proposition, in spinning out a Syllogisme, in weaving a Demonstration; but he is infinitely beyond, and above these first draughts and rudiments of knowledge; he sees all ἐν ῥιπῇ ὀφθαλμοῦ, at the first opening of his eye from everlasting, with one intellectual glance, he pierceth into the whole depth of Entity, into all the dimensions of being. Mans understanding is faine to borrow a *Species* from the object which presents to the minde the picture and portraicture of it self, and strikes the intellectual eye with a colour suitable and proportionable to it: But the divine understanding never receives the least tincture from an object, no *Species ab extra*, but viewes all things in the pure Crystal of his own Essence; he does not at all see himself in the glasse of the creatures, as we see him, but he sees

creatures in the glasse of his own being, how else should he see them from everlasting, before they were extant, before they were visible by any *Species* of their own? God therefore doth primarily and principally look upon himself, for he is *nobilissimum intelligibile*, he cannot have a more beautiful and satisfying object to look upon, then his own face, τὸ γνωστὸν τῦ θεῦ is an object fit to enamour all understanding; for the more any being is abstracted from materiality, the more 'tis refin'd from material conditions, the more graceful and welcome it is to the understanding; for matter does cloud and darken the glosse of being; it doth eclipse an object, and is no friend to intelligibility. So that God being a pure and immaterial spirit, must needs be *præstantissimum intelligibile*, and a most adequate object for his own eye to look upon. And this understanding is himself, it being *actio immanens*, alwayes dwelling with him, *Dei scientia est Dei essentia*, (as the Schoolmen speak) God is ὅλος ὀφθαλμὸς, ὅλον φῶς. he is both all eye, and all light; as suppose the bright body of the Sun had a visive faculty, so as it could view and surveigh its own light and beams, and could by vertue of them look upon all other things, which its own light does unveil, and discover, 'twould then give some languishing adumbration of a Deity, who is alwayes looking upon his own perfections, and seeing creatures by his own light, by his own uncreated beams. For *Species & similitudo omnium est in Dei essentia.* Thus God looking upon his own omnipotency, knowes all possibilities; viewing his own determinations, he sees all futurities; looking upon his own wisdome, he beholds all varieties, all degrees and differencies of being, which yet put not the least shadow of difference in him; because the excellencies of all beings are treasured up in him only by way of transcendency, not *per modum compositionis, sed per modum perfectionis* (as the Schooles have it.) So that when God beholds all created beings by vertue of his own Essence; yet you must not imagine that the formality of a creature is conteined in an uncreated being, but only that there is enough of being there to give a representation of all being whatsoever. As when a glasse reflects a face, there's not the least mutation in the glasse, much lesse is the face any part of the glasses essence; though the glasse give a sufficient re-

semblance of it, yet herein there's this disparity, that the glasse of Gods Essence did represent a creature, before any created face could look into it; for God looking upon himself from eternity, did then know *quot modis aliquid assimilari potuit ipsius essentiæ*; and did know how farre such a being would imitate his Essence, and how farre it would fall short of it. He saw that this being would come neerer, that that being would be more distant and remote from him; this picture would be liker him, that would shew very little of him. Now the actuality and existence of such an object is not requisite to the understanding of it, for how then could we conceive of the privation of a not Entity? How can we otherwise apprehend them, then by framing the notion of something positive in our mindes, and supposing a total deficiency from it? Thus as they use to speak, *Rectum est index sui & obliqui, & nobilissimum in unoquoque genere est mensura, & exemplar reliquorum*, that first and supreme being by the great example and patterne of himself, can judge of all inferiour and imperfect beings. Nor could he see them *ab æterno* any otherwise then in himself, there being nothing else eternal, but himself, and in himself he could clearly see them as we see effects in their cause. All created beings were eminently contained in the Centre of one indivisible Essence, who by his infinite vertue was to produce them all, who being an intelligent Centre, did see those several lines that might be drawn from him; and withal, being a free and a voluntary Centre, did know how many lines he meant to draw from himself. Now you know amongst men, a demonstration *à priori*, is esteemed most certaine and scientifical, *Scire est per causas cognoscere*. God thus knew creatures, perfectly knowing himself, who was the first cause of them all; This doth much speak the immutability of the eternal reason and wisdome in the minde of God, and doth remove all imperfections from it: For you see, he did not move in an axiomatical way, *per compositionem & divisionem*; for he saw things by his own uncompounded and indivisible Essence; much lesse did his knowledge improve it self in a Syllogistical way, deducing and collecting one thing out of another: This is the Schoolmens meaning, when they tell us, *Cognitio Dei non est ratiocinativa*, that is, *non est discursiva*. They that will light a

candle may strike such sparks, but the Sun and Stars want no such light. Angels are above Syllogisms, how much more is God himself? Nay, even amongst men, first principles are above disputings, above demonstrations; now all things are more naked in respect of God himself, then common notions are to the sight of men. 'Tis a *motus testudineus*, a tardy and tedious work, a fetching a compasse, to gather one thing out of another; 'Tis the slow pace of a limited understanding. But there's no succession in God, not in the knowledge of God. There's no *prius & posterius*, no premisses or conclusions; no *transitus ab uno ad alind*, no *externum medium*, for he does not *cognoscere per aliud medium à seipso distinctum*, there's a compleat simultaneity in all his knowledge, his Essence is altogether, and so is his Knowledge; plurality of objects will confound a finite understanding, for they must be presented by different *Species*; and a created eye cannot exactly view such different faces at once, such several pictures at once. The understanding sometimes loses it self in a croud of objects; and when such a multitude comes thronging upon it, it can scarce attend to any of them. But God seeing them all *per unicam speciem*, *per unicam operationem*, takes notice of them all with an infinite delight and facility. For he loves to attend to his own Essence, which doth so admirably represent them all; hence his Knowledge is alwayes in Act, because his Essence is a pure Act. Humane understandings have much of their knowledge stor'd up in habits, but there are no habits in a Deity, for knowledge is dormant in a habit, but his understanding never slumbers nor sleeps. There's no potentiality in him, but he's alwayes *in ultima perfectione*, he is *semper in actu intelligendi*, as *Sol* is *semper in actu lucendi*. Humane understandings are faine to unbend themselves sometimes, as if they were faint and weary; but Divinity is alwayes vigorous, and Eternity can never languish. The understanding of God thus being fill'd with light, his Will also must needs be rational, *non cæca, sed oculata notitia*. This makes the Schoolmen very well determine, that though there cannot be *causa divinæ voluntatis*; yet there may be assign'd *ratio divinæ voluntatis*. There can be no cause of his Will, for then there would be a cause of his Essence, his Will being all one with his Essence; but there cannot be *causa prior primâ*. Yet this account may be given of his

his Will, that *bonum intellectum est fundamentum voliti*, so that as God does primarily *intelligere seipsum*, so he does understand other things, only *per seipsum*, so likewise he does principally and necessarily *velle seipsum*, and does will other things secondarily, and out of choice, *propter seipsum*. And as God hath set all other beings a longing after the perfections and conservations of their own beings, and has in a special manner stampt upon a rational nature an intellectual appetite of its own welfare and happinesse, so as that it cannot but propound an ultimate scope and end to it self, and bend and direct all its desires for the hitting and attaining of it; so he himselfe also sets up himself, as the most adequate and amiable end of all his workings and motions, and does bend the whole creation, does shoot every being, and order it to his own glory. Now how rational is that Will of his that does chiefly fix it self upon the fairest good, and wills other things only as they are subservient to it? *Deus vult bonitatem suam tanquam finem, & vult omnia alia tanquam media ad finem.* Out of the intense and vehement willing of himself, he wills also some prints and resemblances of himself. The beauty of his own face, of his own goodnesse is so great, as that he loves the very picture of it; And because one picture cannot sufficiently expresse it, therefore he gives such various and numerous representations of it. As when men cannot expresse their minde in one word, they are willing to rhetoricate and enlarge themselves into more. God doth give many similitudes of himselfe, for the greater explication of his own essence. His essence in it selfe not being capable of augmentation or multiplications, he loves to see some imitations and manifestations of it, to make known his own power and perfection in a way of causality. Now the understanding of God being so vast and infinte, and his will being so commensurate and proportion'd to it, nay all one with it; all those Decrees of his that are the Eternal product and results of his minde and will, must needs be rationall also; For in them his understanding and will meet together, his truth and goodnesse kissed each other. And though these Decrees of God must be resolved into his absolute supremacy and dominion, yet that very sovereignty of his is founded upon so much reason, and does act so wisely and in-

intelligently, as that no created understanding can justly question it, but is bound obediently to adore it. The prosecution and application of these Decrees, 'tis accompanied with the very same wisdome and reason; for what's Providence but *oculus in sceptro*, a rational guiding and ruling all affaires in the world; 'tis *ipsa ratio divina in summo Principe constituta*; 'tis *ratio ordinandorum in finem*; that which in man is called Prudence, in God is called Providence; the right tuning and regulating of all circumstances: and making them to conspire and contribute to his own end and glory. And if man could but rightly interpret and comment upon Providence, what fresh discoveries, what bright displayings of divine reason would they all continually meet withal? what shinings and sparklings of divine wisdome are there in some remarkable providential passages? You that are most acquainted with the wayes of God; tell us if you did ever finde any thing unreasonable in them. Enquire still more into his dealings, and you'll see more of reason in them. Could you search deeper in the rich mine of his counsel, you would still meet with more precious veines of wisdome. The depths of his counsels, what are they but the very profoundnesse of his reason? τὰ βάθη τῦ θεῦ they are τὰ βάθη τῦ λόγυ. And whensoever this secret counsel of his issues out and bubbles forth, it is in most rational manifestations. His commands are all rational, his Word is the very pith and marrow of reason. His Law is the quickening and wakening of mens reason; his Gospel, 'tis the flowing out of his own reason; 'tis the quintessence of wisdom from above; His Spirit is a rational agent; the motions of the holy Ghost are rational breath; the revelations of the holy Ghost a rational light, as rational as a demonstration: the Apostle calls them so. As when the Spirit of God overpowers the will, it makes a willingnesse there, where there was an absolute nolency, an obstinate refusal before. So when it overpowers the minde, it makes it understand that which it did not, which it could not understand before. Spirituall irradiations stamp new light, create new reason in the soul; Nothing comes to man with the superscription of a Deity, but that which hath upon it some signature of wisdome. God himself is an intelligent worker in his dealing with all beings, how much

much rather in his dealling with rational beings? By all this you see that God himselfe is the Eternal spring and head of reason. And that humane wisdome is but a created and an imperfect copy of his most perfect and original wisdome.

Now Philosophy could dictate thus much, Τέλος ἁπάντων ἕπεσθαι τοῖς θεοῖς. God loves to see such a noble creature as man is, to follow and imitate him in his reason. *Omnia intendunt assimilari Deo*, as the Schoolmen have it. Now men cannot be more assimilated unto God, then by moving as intelligent agents. Does God himself work according to reason from eternity to eternity? And has he made a creature in time, whose very essence is reason? Why then does it not open its eyes? why does it not use its lamp? and though it cannot discover all, yet let it discerne as much as it can. Let it not act in the choicest points of religion, out of blinde and implicit principles, and huddle up i s chiefest operations in I know not what confused and obscure and undigested manner. This neither becomes sonnes of light, nor works of light. The more men exercise reason, the more they resemble God himself, who has but few creatures that can represent him in so bright an excellency as this; only Angels and men; and therefore he expects it the more from them. And the more they exercise their own reason, the more they will admire and adore his; For none can admire reason but they that use some reason themselves. And this may suffice for the first particular, that *The Candle of the Lord* 'tis *lumen derivatum*, it was first lighted at a Sun-beam.

CHAP.

CHAP. XII.

The light of Reaſon is a Diminutive light.

THis Candle of the Lord, 'tis *Lumen tenue & diminutum.* A Lamp is no ſuch dazling object. A Candle has no ſuch goodly light, as that it ſhould pride and glory in it. 'Tis but a brief and compendious flame, ſhut up, and impriſon'd in a narrow nom paſſe. How far diſtant is it from the beauty of a Starre? How farre from the brightneſſe of a Sun? This Candle of the Lord when it was firſt lighted up, before there was any thief in it, even then it had but a limited and reſtrained light. God ſaid unto it; Thus farre ſhall thy Light go: hither ſhalt thou ſhine and no farther. *Adam* in innocency was not to crown himſelf with his own ſparks. God never intended that a creature ſhould reſt ſatisfied with its own candle-light, but that it ſhould runne to the fountain of light, and ſunne it ſelf in the preſence of its God. What a poor happineſſe had it been for a man, only to have enjoyed his own Lamp? Could this ever have been a beatifical viſion? Could this light ever have made a heaven fit for a ſoul to dwell in? The ſparkling Seraphims and glittering Cherubims (if it were poſſible that the face of God ſhould be eclipſed from them, that they ſhould have no light, but that which ſhines from their own eſſences) Blackneſſe, and darkneſſe, and gloomineſſe, a total and fatal Eclipſe, a preſent and perpetual night will ruſh in upon them, if the heaven were fuller of Starres then it is, and if this lower part of the world were adorned and illuminated with as many Lamps as 'tis capable of, yet would they never be able to ſupply the abſence of one Sun. Their united light would not amount to ſo much as to make up one day, or one moment of a day. Let Angels and men contribute as much light as they can, let them knit and concentricate their beames; yet neither Angelical Starlight, nor the ſonnes of men with their Lamps and Torches could ever make up the leaſt ſhadow of glory, the leaſt appearance of heaven, the leaſt fringe of happineſſe. Lucifer that needs would

would be an independant light that would shine with his own beams, you know that he presently sunk and fell into perpetual darkness. And *Adams* Candle aspiring to be a Sun, has burnt the dimmer ever since. God taking notice of it, and spying him in the dust; Lo (saies he) here lies the spark, that would needs become a God. There lies the glow-worm that would needs become a Sun, *Man is become like one of us*, yet notwithstanding *Adams* light at first was a pure light, till he had soil'd it, 'twas a Virgin-light till he had deflowr'd it. The breath that God breath'd into him was very precious and fragrant, till he had corrupted it. נשמת אדם the spirit of *Adam* (if we should render the words so) 'twas in a special manner נר יהוה *Lucerna Domini*, when God raised this goodly structure of man out of nothing, he built it most compleatly and proportionably; he left it *in statu integro perfecto*, for you cannot imagine that any obliquity, or irregularity should come from so accurate an hand as his was; when God printed the whole creation, there were no *errata* to be found, no blots at all; Every letter was faire and lovely, though some first and capital letters were flourisht more artificially then others; Other inferiour creatures would serve like so many consonants, but men were the vowels, or rather the diphthongs to praise him both in soul and body. When God first tun'd the whole creation, every string, every creature praised him; but man was the sweetest and loudest of the rest, so that when that string apostatized, and fell from its first tuning, it set the whole creation a jarring. When God first planted the soul of man, it was the garden of God himself, his spiritual *Eden*, he lov'd to walk in it; 'twas full of the fairest and choicest flowers, of the most precious and delicious fruits; 'twas watered with all the fresh springs of heavenly influence: No weeds, nor briers, nor thornes to be found there. The understanding, that tree of knowledge was very tall and stately, and reaching up to heaven. There was in man a *cognitio plena & lucida*, as the Schoolmen speak; *clara & fixa contemplatio intelligibilium*; the eye of the soul 'twas quick and clear, 'twas strong and fixt, God tried it by himself by a Sun-beam, and found it genuine. How presently did *Adam* by this spie out the stamps and signatures that were upon the several creatures? when by an extemporary facility, he gave them

such names as should interpret and comment upon their essences (nay, according to the Schoolmens determinations) man in this his primitive condition, *habuit scientiam omnium naturaliter scibilium*. As God framed him an elegant body, at its full height and stature, (though not with his head reaching up to heaven, as some did ridiculously fancy) so he gave him also a comely and amiable soul at its just ἀκμὴ endowed with all natural accomplishments and perfections; his Dove-like spirit dwelt in a spotlesse and beautiful Temple. This makes the Protestant Divines very well determine, that *pronitas ad malum non fluit ex principiis naturæ integræ*; for it would be a thought too injurious to the God of Nature, to imagine he should frame evil. Yet some of the Papists and some others do constantly affirm, that such a rational being as man is, considered *in puris naturalibus*, will have an unavoidable propensity unto evil, *ex necessaria materiæ conditione*, and they bring forth such bold words as these: *Deum non posse creare hominem ex anima rationali, & materiali sensibili compositum, quin præter divinam intentionem, homo ità constitutus habeat præcipitem inclinationem ad sensibilia*; their meaning is this, by reason of that intimate and essential conjunction of the sensitive powers with the intellectual, there must needs arise some ataxy and confusion in the being of man, and too great a favouring of sensitive objects, unless that inferiour part of the soul be restrained *supernaturali quodam fræno* (as they speak;) and say they, it was thus chain'd up in a state of innocency, but now being let loose, 'tis extreamly wilde and unruly. How derogatory is this from the goodnesse and power of Gods creation, and from that accurate harmony and immaculate beauty that were to be found in such a noble being as man was in his native and original condition? *nec frænum nec calcar desiderabatur*, for there was a just and regular tendency without the least swerving or deviation. There was no such tardity in the sensitive part as should need a spurre; nor yet any such impetuousnesse and violence as should require a bridle. This indeed must be granted, that upon the knitting and uniting of such a soule to such a body, of sensitives to intellectuals, there will naturally follow, *respectus & inclinatio ad sensibilia*; and this is not *præter*, *sed secundùm intentionem divinam*; but that this should be *præceps*, *rebellis*, *& inordinata*

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inclinatio, is so farre from being necessary, as that 'tis plainly contranatural. For this sensitive appetite of man, is borne *sub regno rationis*, and so is to be govern'd *sceptro rationis*. By this golden Scepter, it was peaceably rul'd in a state of innocency. *Anima non aggravata erat à corpore*, (as the Schoolmen say) the body though it was not beautified and clarified in the same measure that a glorified body is; yet it was dutiful and obedient, and every way serviceable to the soul. The sensitive powers were not factious, but were willingly subject to the higher powers, to the intellectuals. The first bublings of the soul were pure and crystalline, and streamed out very freely and fluently without any murmuring, without any wavering, without any foaming. There were no violent motions, no violent perturbations which since have made such insurrections in the soul, and with their importunate breath endeavour as much as they can, to blow out this intellectual Lamp, This light of reason. There were *nullæ passiones, quæ respiciunt malum*, (as the School tells us.) There was no slavish fear to bespeak and antedate grief. There was no paleneſſe to be seen, no tremblings nor shiverings, no tears nor sighes, no blushes nor the least tincture of shame. Paradise it had so much of the Lily, as't had nothing of the Rose, yet there were *istiusmodi passiones quæ ordinantur ad bonum*. Joy would dance and leap sometimes, Love would embrace and twine about its deareſt good; such pure and noble affections as live and dwell in the breasts of glorified beings were not banisht and excludeed from this state of integrity. The Poëts shadowed out this happy time in their golden age, though they mixt some drosse in the description of it. Now man being constituted in this state of natural rectitude, his Candle shining clearly, his will following cheerfully, his affections complying most suitably, a sudden cloud presently rusht upon him, and blotted all his glory. And as the Orator stiled that Roman Magistrate, that was suddenly turned out of his place, *Consul vigilantissimus*, because he did not sleep all the time of his Counsulship (for he continued but a day in it.) In the very same sense, and only in this sense, man also was *vigilantissimus in honore*, in the Psalmists language לין לא יקר *non pernoctabit*, he would not abide in honour, he did not

lodge one night in honour. Though I am far from laying such stresse upon those words, as they do, that will needs from thence measure the time so exactly, as that they'll tell you to a minute how long *Adam* enjoyed his first glory: This only we are sure of, it was a very briefe and transient happinesse, a fading and withering glory; he had wasted his Oile presently, and the Lamp was going out, but that God dropt fresh oile into it, by the promise of a Messiah. The Schoolmen are very solicitous and desirous to know how *Adams* understanding being *in vigore viridi* could be entangled in such a snare, and deluded with such a miserable fallacy. *Aquinas* for his part determines *hominem in primo statu decipi non potuisse*, which yet is altogether unconceivable, for how could he fall unlesse his head declin'd? 'Tis not very easily perceptible at any time, how there can be *defectus in voluntate*, and yet not *Error in Intellectu*, much lesse can we tell how this should come to passe when the will was so obediently disposed *ad nutum intellectûs*, when it gave such observance to all the commands and dictates of the understanding, as that did in a state of innocency. And to resolve the whole anomaly and irregularity of that first prevarication, only into the wills untowardnesse; what is it else then to say that *Adam* sinned *ex mera malitia, contra claritatem judicii*; which is to entertaine a thought very groundlesse, uncharitable, and dishonourable to the first root of mankinde, and to make his transgression of the same dye with those damned Angelical spirits that were thrown into irrecoverable misery. Therefore *Zanchy*, that was one of the most Scholastical amongst the Protestants, doth most judiciously conclude, that the understanding of *Adam* was defective in its office by a negligent non-attendency. The eye was clear enough, the bowe was strong enough, but it was not vigilant enough, it was not bent enough; the balance was not deceitful, but he forgot to weigh things in it. Now man by this fall of his was not only *spoliatus supranaturalibus*, but also *vulneratus in ipsis naturalibus*. How soon is this beautiful creature withered! his spring is gone, his *May* is gone, his glosse and greennesse gone; the flower droops, the tree is neither so flourishing nor so fruitful, an untimely and disconsolate Autumne comes upon him. Thus the purest complexions are alwayes most fraile and brittle. Thus the highest conditions are most tot-

tottering and precipitious, and the noblest perfections, if built only upon natures bottome, are but voluble and uncertain. There arises a sudden δυσπεψία, a present ἀσυμμετρία, in the being of man. The Philosophers were very sensible of it, and groaned under it. You may hear them complaining of the τὰ νοσήματα τῆς τῶν ψυχῶν, of the languishings and faintings of the soul, of a νόθον λογισμὸς, a spurious and adulterate kinde of reason. You may hear them complaining of an ἀπτηνία & παλιγῤῥυσία, a *defluvium pennarum*. The wings of the soul flag, many of the feathers are sick and drop away. And that soul which was wont to build its nest in the Stars, is now faine to build it in the dust. You may heare one Philosopher complaining of the κεφαλαλγία, his head, his understanding akes; another of the Ὀφθαλμία, his eye, his reason is dimm'd; a third of the καρδιαλγία, the *palpitatio cordis*, his soul trembles with doubts and uncertainties. You may see one grasping a cloud of Errors, another spending much of his time in untying some one knot, in solving some one difficulty; you may see some one pleasing himself, and sitting down in the shadow of his own opinion, another bending all his nerves and endeavours, and they presently snap asunder. You may see *Socrates* in the twilight, and lamenting his obscure and benighted condition, and telling you that his Lamp will shew him nothing but his own darkenesse. You may see *Plato* sitting down by the water of *Lethe*, and weeping because he could not remember his former notions. You may heare *Aristotle* bewailing himself thus, that his νοῦς ἐν δυνάμει will so seldome come into act, that his *abrasa tabula* has so few, and such imperfect impressions upon it, that his intellectuals are at so low an ebbe, as that the motions of *Euripus* will pose them. You may hear *Zeno* complaining that his σοφία is dark, & *Epictetus* confessing that he had not the right *ansa*, the true apprehension of things; look upon the *Naturalists* head, and you'll see it non-plust with an occult quality; feel the *Moralists* pulse, (his conscience I mean) and you'll finde it beating very slowly, very remissely; look upon the most speculative Eagles that stare the Sun in the face, that flie highest in contemplation, those that love to sport and play in the light; yet at length you may see the Sun striking them thorow with one of his glorious darts, and chastizing

their inquisitive eyes with one of his brightest beames. The Sun 'tis ready to put out this *Candle of the Lord*, if it make too neer approaches to it. Humane understandings are glad to wink at some dazling objects, as *vehemens sensibile* doth *destruere sensum*: so *vehemens intelligibile* doth *perstringere intellectum*. For in all knowledg there's required a due proportion between the *objectum cognoscibile*, & the *virtus cognoscitiva*, but when the several powers and faculties of the soul lost that comely proportion which they had amongst themselves, they lost also much of that correspondency and conformity which they had to their several objects. And the soul besides its own losse, had a share in the bodies losse also: for the body wanting much of that accurate and elegant composure which once it had, knowledge it self must needs be prejudic'd by it; that being amongst men founded in sense, & in some measure depending upon organical dispositions. So that the streitning and stopping of these windows, must needs prohibit light. Sin entred in first at a corporeal, then at an intellectual window, and stole away the heart; and the windowes have been broken ever since. I know the generality of Philosophers do partly excuse the understanding, and do blame the objects for their exility and poverty, for their little diminutive Entity, for their want of intelligibity. But the subtil *Scotus* doth endeavour to invalidate that, by telling them, that *Omnia eâdem facilitate intelliguntur à Deo.* Thus much is evident and undeniable, that the spying out of a little lurking object, doth argue the strength, and quickneſse, and clearneſse of the eye. The Sun discovers atomes, though they be invisible by candlelight, yet that makes them dance naked in his beames. Created understandings want spectacles to augment and majorate some objects. But the soul never meets with more difficulty then in the understanding of spiritual beings: although they have most of entity, and so most of intelligibility; yet the soul being imprison'd in a body not sufficiently clarified and refined, cannot so fully close and comply with incorporeal beings. This *Candle of the Lord*, will discover more of spirituals when 'tis took out of the Lanthorne *in statu separato*, or when 'tis put into a clearer *in statu consummato*. But for the present how little doth it know of it self? How little of Angels? How little of God? And yet how much might be known of them? Look but a while,

(if

(if you can endure to look) upon so unlovely and unpleasant an object, I mean upon those black and prodigious Errors, that cover and bespot the face of these times. And they'll soon convince you of the weaknesse and dimnesse of this Lamp-light of the spirit of a man. *The Candle of the Lord*, though it be amongst them, yet 'tis not so powerful as to scatter and conquer their thick and palpable darknesse. 'Tis not an easie, nor a sudden, nor a delightful work to number so many errours; yet if I could reckon them up all, from the *blundering Antinomian*, to the *vagabond Seeker*, or the *wilde Seraphick*, set on fire of hell, they would all serve for so many fatal examples of the miserable weaknesse of mens understanding. 'Tis true, they do not follow *the Candle of the Lord*, for then Reason would have guided them better. But this very consideration shews the weaknesse of their candle-light, for if it had been a brighter, 'twould not have been so soon put out. 'Tis easie to blow out a candle, but who can put out a Starre? or who can extinguish the Sun? And men can shut up natural light, but who can imprison a Star? or who can shut up the Sun? This faint and languishing candle-light does not alwayes prevaile upon the will, it doth not sufficiently warme and inflame the affections. Men do not use to warme their hands at a candle, 'tis not so victorious and overpowering as to scatter all the works of darknesse. It will be night for all the candle; the Moralists were not only frigid in their devotions, but some of them were very dissolute in their practices. When you think upon these things, sure you'll willingly subscribe to the forementioned particular, which you may do very safely, that the spirit of a man 'tis but a Candle, *Lumen exile & diminutum.*

CHAP.

CHAP. XIII.

The light of Reason discovers present, not future things.

'Tis *lumen explicans præsentia, non aperiens futura*, for did you ever hear of such a Lamp as would discover an object, not yet born nor yet in being? Would you not smile at him that should light up a Candle to search for a futurity. 'Tis the glorious prerogative of the Divine understanding, to have such a fair and open and unlimited prospect, as that in one glorious twinkling of an intellectual eye, he can see the whole compasse and extent and latitude of being, and the whole duration of being: for Eternity at one draught doth swallow up the whole fluency of time, and is infinitely above those temporall conditions of past, present, and to come; *Nullum tempus occurrit Regi*, (say the Lawyers) *Nullum tempus occurrit Deo*, say the Philosophers. An intellectual Sun doth not *occidere, & redire*, but makes one bright and perpetual day, and by its pure and uninterrupted irradiations, doth paraphase and comment upon all objects, so as to uncloud and reveal the most obscure contingency, and to make it present, and naked, and visible; for as the Schoolmen tell us, *Scientia Dei ad omnia præsentialiter se habet*; His Knowledge being all one with his Essence, without the least shadow of change. Insomuch as that which with men is a futurity and contingency, with him is alwayes present and extant; which speaks for the certainty and infallibility of his prescience, though it be conversant about such things, as seem to us most casual and fortuitous. For even we our selves know these things certainly, when they are in act, and in being, because that then they lose their volubility and contingency, and put on reality and necessity: according to that unquestionable rule, *Omne quod est quando est necesse est esse*, a contingency when 'tis *extra suas causas*, when 'tis actually produc'd having a *determinatum esse*, it may then also have a determinate cognoscibility. Now God alwayes thus sees a contingency *in termino, in eventu, in periodo*; whereas created understandings look upon it,

it, *in medio, in motu, in itinere.* Nay such is the poverty and imperfection of mans knowledge, that many things which are in their own nature necessary and demonstrable; yet perhaps they know them, *per modum probabilitatis, & non per modum necessitatis.* But such is the height and transcendency of the Divine understanding, as that such things as are in their own natures most dubious and hovering between *esse* and *non esse*; yet God knowes even these *per modum infallibilem,* and plainly perceives which way they will encline, when men see only an equipoise and neutrality. So that the whole rise of contingency flowes from the wavering of second causes. And though *scientia Dei* be *causa rerum*; yet being but *causa remota,* it doth not take away contingency; But God himself sees that some things will *evenire contingenter:* For he doth not only *cognoscere res*, but *ordinem & modum rerum.* And knowes that there are some *causæ intermediæ*, which are *impedibiles* and *defectibiles* (as the Schoolmen speak somewhat rudely) and by vertue of these, there arises a contingency. Thus in a Syllogisme, though the *major* be necessary, yet if the *minor* be contingent, the conclusion will be so also, and will *sequi deteriorem partem*; though the first cause be certain, yet if there be obstructions in the second, you cannot promise your self what the effect will be. Though the spring of motion cannot faile, yet if the wheeles may possibly break, the progresse will be very uncertain to all but to God himself. For other understandings only know that the wheeles may break, but God he sees whether they will break or no, so that which in respect of creatures is *periculosæ plenum opus aleæ,* in respect of God is *fixum & τετράγωνον*, determined and immovable in his everlasting thoughts. Angelicall beings cannot reach to so high a perfection of knowledge as this is. For *futurum quatenus futurum*, is *objectum improportionatum intellectui Angelico,* as acute *Suarez* doth abundantly evince. The Philosophers finde difficulty enough in explaining the manner how God hath a certain and infallible prescience of these future uncertainties. And they finde it a plain impossibility for the Angels to have any such knowledge, for they neither have *æternitatem intuitûs*, which should *ambire in objecto suo omnes differentias temporis*, which should remove all succession, all *prius*

& posterius, and make a compleat simultaneity, nor yet have they *plenitudinem rationis representativæ*, they have no such boundlesse and infinite *Species* as the Divine Essence is, by which God beholds all things. Angels have neither light enough of their own to manifest a future object, nor an eye strong enough to pierce into it. They cannot infallibly foretell their own motions, because God can alter them and over-power them, much lesse can they know the determinations of God himself, or any operations that depend upon a free agent, till they bud and blossome in some actual discoveries and appearances. Nor are they so well acquainted with the whole context and coherence of natural agents, with all those secret twinings and complications as to spy out before-hand those events which are brought forth in a casual and unusual and very unlikely manner. Whensoever then they have any prescience of future contingencies, 'tis onely by revelation from God himself. They may see the face of a future object *in speculo divino*, but yet that's *speculum voluntarium*, and shewes only what it pleaseth, and when, and to whom it pleaseth. The wicked Angels know this well enough, that they for their parts have no knowledge of future uncertainties, though they desire to have it as much as any, and they pretend to it as much as any; yet you know how cautelous they were in their Oracular responsals, as that elegant Moralist *Plutarch* doth most excellently shew in several places. They alwayes drew a curtain before their predictions, and wrapt them up in obscurity, which plainly argued a consciousnesse of their own ignorance in respect of future events. The good Angels are so fill'd with their present happinesse, they are so quieted with the enjoyment of God himself, as that they are not at all solicitous, or inquisitive about future events, but they chearfully entertain and drink in all those beams that come flowing from the face of their God, and they desire no more then he is pleased to communicate to them; nay, indeed they can desire no more, for he gives them as much as they are capable of. Now if Angelical understandings are not so wide and comprehensive as to graspe and take in such objects, what mean then the sons of men to aspire and reach after the knowledge of them? if those tall and eminent beings, standing upon the mount of

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God cannot see them, how shall the sons of men that are of a lower stature hid in a valley, how shall they behold them? Yet there was alwayes in the generality of mankinde, a prurient desire, and hankering after the knowledge of future events. Men still stretch out the hand to the forbidden tree, they long for the fruit of it, and would fain be plucking some apples from it. Nay, men long for the greenest apples, for the precocious knowledge of events before they come to their just ripenesse and maturity. The desire of this sets the Astrologer a lighting his candle at the Stars. O how doth he flatter himself in his own imaginary twinklings, and how doth he perswade the more simple and credulous part of the world that he can discover every future atome, that he can put those capital Stars, those golden letters together, and spell out all the fates of Kingdomes and persons? It makes the *Augur* (the κοσμομάντις, as the Greeks call him) chatter with the birds in their own dialect, and as if he were their Scholiast, he writes Comments and Expositions upon their language; O how devoutly will he listen to a prophetical Crow? how will he criticize upon the harsh accents of the screech-Owle? upon the dismal and melancholy notes of the night-Raven? It makes the *Auspex* watch the birds in their several postures, and to be as diligent and judicious a spectator of them, as the other was an Auditor. He can interpret every fluttering, he can tell you all their journeyes, where they lodg'd, where they baited last, what tree they visited, what bough they staied longest upon; and at length he will pluck some pens out of their sacred wings, for the writing of all his learned predictions. It moved the *Exspex* to consult with the inwards, to search into the bowels of things; he'll but look upon a Liver, and will presently tell you the colour and complexion of all affaires. It caus'd the *Aruspex* to behold the behaviour of the dying sacrifice, and from the quietnesse or strugling of those sensitive creatures, to foretel the reluctancies or facilities in higher matters. It set the *Chiromancer* a studying to read those lines that seem to be scribled upon his hand, and to explain them with his own interlineary glosses; and to look upon them as natures MSS. as an Enchiridion of natures penning, in which she gave him a brief Synopsis of all such passages of his life, as

should come into being afterwards. It moved the *Interpreter of dreams* to set up his seat of Judicature in those gates of fancy, the *Porta Cornea* I mean, and the *Porta Eburnea*, and as if the night were to enlighten the day, he will regulate all his waking motions by those slumbering intimations, yet usually the interpretation of the dream is the more non-sensical dream of the two. Some others will needs cast lotes for their fortunes, and think that the judgement of a Dye is infallible, will undertake no matters of moment till they be predetermined by it; *Jacta est alea, & per præsentem sortem judicant de futurâ.* A rare device to finde out one contingency by another, to lose one arrow, and to shoot another after it. These are some of those many methods and contrivances, which the sons of men have contriv'd to themselves, for the finding out of future events. What should I tell you of the rest of the γεωμαντία, and the πυρομαντία, of the ὑδρομαντία, and the νεκρομαντία, and βελομαντία, of the λιβανομαντία, of the κοσκινομαντία, which are all but the various expressions of the same madnesse? What should I tell you of those several Nations that have been enamour'd with these follies? the Assyrians, th: Caldeans, the Persians, the Grecians, the Romans, have had alwayes amongst them several professors of these vanities. You see how fain the sons of men would have some key or other to unlock and open these secret and reserved passages, which Providence hath wisely shut up, and hid from the eyes of men. But *Aquinas* passes this censure upon them all, *Hujusmodi artes non utuntur patrocinio intellectûs bene dispositi secundum virtutem.* And that sacred Author is much of the same minde; *Frustrà illud quærit in terris quod solus Deus novit in Cœlis.* Yet this tree of Knowledge is faire to the eye, and pleasant to the taste; the soul doth relish all notional dainties with delight, and these prenotions and anticipations of things are the more sweet and delicious to the palates and tastes of men, because most of their being is treasur'd up in their future condition. They have no satisfaction, no Sabbath, nor quiet in their present state, and therefore they would fain know what the next day, and what the next year, and what the next age will bring forth. The desires, the prayers, the hopes, the endeavours, the counsels of men, they all look towards the future. For

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(as *Mirandula* the younger doth well observe) the soul of man, 'tis *trium temporum particeps. Tempus præteritum memoriæ, præsens intellectui, futurum voluntati congruit & respondit.* God therefore that he may keep such a creature as man is in a waiting and obedient posture, in a posture of dependance and expectation, he doth chuse gradually and leisurely to discover to him, πολυμερῶς καὶ πολυτρόπως those thoughts which he hath concerning him. God will have man in this sense *in Diem vivere*, to entertain fortune by the day, (as the noble *Verulam* saith that Prince did, whose life he writes and commemorates) τὸ σήμερον μέλει μοί, τὸ δ' ἄυριον τίς οἶδε; 'tis a speech that may be took in a better sense, then *Anacreon* e're meant it. And so may that of the Latin Lyrick, *Quid sit futurum cras fuge quærere.* And the Heroical Poet shews them the necessity of this sobriety and temperance in knowledge, for saith he, *Nescia mens hominum fati sortisque futuræ*; for mens knowledge naturally enters in at the gate of sense, but a future object can have no admission there. And as the minde cannot recall *objectum totaliter præteritum*, when there is no remaining *Species*, neither the least print or *vestigium* of it; so neither can it present an object that's altogether future, and hath no such colour as can move and strike the intellectual eye; such effects indeed as are stored up in pregnant and eminent and necessary causes, may be easily and certainly foreknown by visible and unquestionable demonstrations. The foretelling of an Eclipse may be done without an Oracle, and may be believed though there be no miracle to seal and confirme it. Such effects as lurke in probable causes, that seem to promise very fairly, may be known also in an answerable, and proportionable manner, by strong and shrewd conjectures; hence spring all the *prænotiones Medicorum, Nautarum, Pastorum*, as the fore-mentioned *Mirandula* tells us. Yet the great pretenders of the Antedating knowledge, do very frequently *& promore*, deceive both themselves and others in these more ordinary and easie scrutinies. This might cloath your Almanacks in more red, and put them to the blush for guessing at the weather no better, you may write upon them *nulla dies sine errato*. Did they ne're threaten you with thunder and lightning enough to make a *Caligula* prepare new Lawrels, when yet the heavens prov'd very pacate and propitious? Did they ne're tell you of a

sad discontented day which would weep its eyes out? which yet when 'twas borne prov'd a *Democritus*, and did nothing but laugh at their ignorance and folly. Did they ne're flatter you with fine pleasant temperate weather, ἡ χαλέβη ἢ βρεχὼ, ἡ ἔπνευσαν οἱ ἄνεμοι, the rain descended, the windes arose, the haile beat, the Prediction fell, because 'twas built upon so a weak foundation. So that *Aquinas* for his part thinks, that the sensitive creatures, the Crows, and the Cranes, and the Swallowes, those flying Almanacks, that know their appointed times, are more happy and successful in their predictions, and are better directed by their feeling the impression of some heavenly bodies then men are by their seeing of them. Now if these *Anni specula* be crakt and broken, and give such unequal representations of things most obvious, how then will they be ever able to shew you objects farre more imperceptible and immaterial, that depend upon the will and decrees of God himself? and upon the motions of most free and indifferent agents? This makes the great *Astrologo-mastix*, I mean the most noble and eminent *Mirandula* with indignation to conclude, that this blasing Art of theirs (that is, Astrology abus'd, for so either he means, or ought to mean) 'tis at the best but *Domina & Regina Superstitionum*, and he breaks out into such words as these, *Vanitas vanitatum Astrologia, & omnis superstitio vanitas*; yet notwithstanding God hath provided some that shall give some faint resemblances of himself, in the knowledge of future things by a participation of light from him. Ἔχομεν βεβαιότερον τὸ προφητικὸν λόγον ᾧ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ. That I may borrow these words of the Apostle, This *Lumen Prophet'icum*, 'tis *Lumen super. naturale*; Prophetical springings come not from the will of man, but from the breathings of the Holy Ghost, they are *impressiones & signaturæ divinæ scientiæ*. As God himself is ὁ ὤν, ἡ ὁ ἦν, ἡ ὁ ἐρχόμενος, so he will have a Prophet to be a shadow of himself, Ὃς τῆδη τὰ τ' ἐόντα τὰ τ' ἐσσόμενα πρό τ' ἔοντα, which *Virgil* well translates, *Novit namque omnia vates, Quæ sint, quæ fuerint, quæ mox ventura trahantur.* God thus revealing and communicating his minde to his Prophets doth clearly manifest, that he himself hath an exact knowledge of future events, he doth expressely shew that he doth *curare res humanas*, that he is

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actor & ordinator futurorum; That his providence doth overrule the greateſt contingencies. He doth therefore upbraid the Idols of the Heathens with their ignorance of theſe things, הגידו האתיות לאחור ונדעה כי אלהים אתם Ἀναγγείλατε ἡμῖν τὰ ἐπερχόμενα ἐπ' ἐσχάτῳ, καὶ γνωσόμεθα ὅτι θεοί ἐστε *Iſaiah* 41.23. Propheticall language is *divini ſermonis character*, and doth neceſſarily require, *ſuperhumanam cognitionem*, which makes me wonder at the great Doctor *Maimon*, that reſolves the power of propheſying into nothing elſe then a healthful temper, a lively complexion of body, and a vigorous minde advanced with ſtudy and induſtry. An opinion which ſmells too ſtrongly of the Garlick and Onions of that Countrey, the Egyptian ſuperſtition I mean, with which he was ſufficiently acquainted; yet he tells us that it's the publick tenent of the Jews, *ſententia legis noſtræ*, for ſo he entitles it, and withall addes that the Art of propheſying (for though he does not ſtile it ſo, yet he makes it ſo) 'tis *ſupremus gradus hominis*, *& ſumma perfectio ſpeciei*; the qualifications which he requires, are theſe, men muſt be *idonei ad prophetiam ab ipſa conceptione & nativitate*, there muſt be *diſpoſitio & dexteritas naturalis*, there muſt be *optimus humor cerebri*, he muſt be *optimus vir in intellectualibus*, *& moribus ſuis perfectus*. But his principall condition is, that there muſt be *ſumma facultatis imaginatricis perfectio*; for ſaith he, if the influence of an *intellectus agens*, (ſuch a one as he falſely and vainly ſuppoſes) be pour'd out only upon the rational part of the ſoul, and doth not drop upon the fancy, either by reaſon of the ſcarcity of oile, or the incapacity of the fancy, there will be only *ſecta ſapientum ſpeculatorum*. Such men may be eminent for deep Contemplation, but they will ne're be famous for propheſying. If the fancy be only quickned or heightned, then there will be *ſecta Politicorum*, *Juriſperitorum*, *Præſtigiatorum*, *Incantatorum*: But if the underſtanding, and fancy be both heightned to their due *apex*, *repente fiunt prophetæ*: onely this I had almoſt forgot which yet he thinks very convenient, that they ſhould have good dyet for the time of their propheſying; for, as he tells you, according to the minde of the Jewes, *Prophetia neque habitat inter triſtitiam neque pigritiam*; So that the *terræ*, *filii* the עם הארץ, the vulgar ſort of people

are no more fit to propheſie, *quàm vel Aſinus vel Rana.* They are his own words turn'd into Latine. But ſurely this Doctor himſelf did not propheſie, but dream all this while; How elſe did he think that ſuch a noble and ſpiritual imployment, ſuch a rate and glorious priviledge as this is, could be raiſed by the power of man out of the ſtrength of nature, that nature that's ſo fallen and degenerated? And what meanes he to *limit the Holy One of Iſrael, and to reſtraine the Spirit of the Almighty?* Grant that *Eſay* was a Courtier, yet was not *Amos* an herdſman? and was not he alſo among the Prophets? Did he ne're hear of the weaker ſexe ſometimes propheſying? which yet was ne're famous for intellectuals. Does not this prophetical Spirit breath when it pleaſeth, and where it pleaſeth, and how it pleaſeth? Me thinks this ſecond *Moſes* ſhould not be offended, though ſome of the ordinary people be Prophets. Or if natural endowments, or artificial preparations muſt be had, and if they of themſelves be ſo potent, and energetical, how then comes Viſion to fail, and how does Prophecy ceaſe? Are there none that have their imagination ſtrong enough, that have their underſtandings rais'd enough? that are of unqueſtionable integrity, and are not wanting in ſtudy and induſtry, and yet are no Prophets nor Prophets ſonnes? Let then this *Candle of the Lord* content it ſelfe with its proper object. It findes work enough and difficulty enough in the diſcovery of preſent things, and has not ſuch a copious light as can ſearch out future events.

CHAP. XIV.

The light of Reaſon is a certain light.

THIS *Lumen certum.* Lamp-light as 'tis not glorious, ſo 'tis not deceitful, though it be bnt a faint and languiſhing light. Though it be but a limited and reſtrained light, yet it wil diſcover ſuch objects as are within its own ſphere with a ſufficient certainty. The letters of Natures law, are ſo fairly printed, they are ſo viſible and capital, as that you may read them by this Candle-light; yet ſome weak and perverſe beings not fit to be honoured with

with the name of men, slight all the workings and motions of Reason, upon this account that they are rolling and fluctuating, that they are treacherous and unconstant. And they look upon Logick which is nothing else but the just advancement of reason, an Art of Ripening and mellowing reason, an Art of Clarifying and refining of the minde, yet they look upon it as an intellectual kinde of jugling, an artificial kinde of cheating and cozening their understanding: Nor were it a wonder if only the dregs of people, the rude lump of the multitude, if they only were sunk and degenerated into this folly; But I meet with a famous and ancient sect of Philosophers that delight in the name of *Scepticks*, who by a strange kinde of Hypocrisie, and in an unusual way of affectation pretend to more ignorance then they have, nay, then they are capable of. They quarrel with all Arts and Sciences, and do as much as they can to annihilate all knowledge and certainty; and professe nothing but a Philosophical kinde of neutrality, and lukewarmnesse. *Socrates* did not please them; for he shewed himself but a Semiscepticke, one that was too confident in saying that he did *hoc tantùm scire, se nihil scire*; for they will not allow so much knowledge as that comes to, this they tell you, that they don't know this, whether they know any thing or no. There was one sort of Academicks, that came very neer them, their motto was, ὐ καταλαμβάνω, their meaning was that they could not grasp or comprehend any object. *Lucian* (that unhappy wit) makes himself very merry with them, and laughs at one of them, that had a servant that prov'd a fugitive and ran away from him, His Maste (aies he) is very unfit to run after him, δρεπέτω μεταδιώκειν; for he will alwayes cry, ὐ καταλαμβάνω, ὐ καταλαμβάνω, I cannot reach him, I cannot come near him; yet if these Academicks by their ἀκαταληψία meant no more then this, that the whole Intelligibility of any entity, could not be exhausted by them, that they could not perfectly and powerfully pierce into any object as to discover all that was knowable in it; their opinion then was not only tolerable, but very commendable and undeniable; for only God himself, doth thus καταλαμβάνειν. There is not enough in any created lamp to give such a bright displaying of an object. Nor is there vigour enough in any created eye, so to pierce into the pith and marrow of Being, into

the depth and secrecy of Being. But if their minde was this, (as 'tis generally thought to be) that there was nothing in Being so visible as that their understanding could pierce it with certainty and satisfaction, such an Error as this was very derogatory to the plenitude and exuberancy of beings that streams out in a clear cognoscibility, and 'twas very injurious to their own rational capacities, which were not made so strait and narrow-mouth'd as not to receive those notions that continually drop from Being: But they were contriv'd and proportion'd for the well-coming and entertaining of truths, that love to spin and thred themselves into a fine continuity, as if they meant to pour themselves into the soul without spilling. But the Scepticks will bid you ἐπέχειν, and will desire you not to believe one word of this. They have no lesse then ten several bridles, *ad compescendum & cohibendum assensum*; *Sextus Empiricus*, that grand Sceptick will give you a sight of them all, from whence they were stil'd οἱ ἐφεκτικοὶ, men that did check and constrain knowledge, that whereas the οἱ Δογματικοὶ their adversaries *ex Diametro*, did lay down their determinations in a more positive and decretorious manner, these οἱ σκεπτικοὶ would take time to consider, and no lesse then all their life-time. They chose to be so many perpetual Questionists that would pose themselves, and rub themselves, and stay themselves finally, and would by no means be perswaded to commence or take any degree in knowledge. Πάντα δοξάν ἀέσεται, that was the sum of all their Philosophy. Their most radical and fundamental principle, if they may be said to have any such, was this, τῷ παντὶ λόγῳ τὸν λόγον ἴσον ἀντικεῖσθαι, that all propositions were *in æquilibrio*, that there was nothing could encline the Balance this way or that, that there was an ἰσοσθένεια μαχομένη περὶ πίστιν καὶ ἀπιστίαν, there was an exact equality of reason, for the affirmation or negation of any Proposition. *Lucian* brings in one of them with a paire of Balances in his hand, crowding three or four Arguments for the affirmative into one scale, and just as many for the negative into the other, and then telling them his meaning in these words, ζυγοστατῶ ἐν αὐτοῖς τοὺς λόγους καὶ τὸν ῥοπὸν τὸ ἴσον ἀπευθύνω, καὶ ἐπειγὰν ἀκριβῶς ὁμοίους τε καὶ ἰσοβαρεῖς ἴδω, τότε ἤδη ἀγνοῶ τὸν ἀληθέστερον. I have took (saith he) a great deal of pains in weighing of controversies, and yet finde in them such an undistinguishable equi-

poise

poiſe, as that there is not in me the leaſt inclination to one ſide more then the other. This they tearm an Ἀδιαφορία, an ἀῤῥεψία, a ſpeculative kinde of ἀπροσωπολημψία, an impartiality in reſpect of all things. In morals they call it Ἀπροκριτοσύνη; for as they would not acknowledge any *verum* or *falſum*, ſo neither would they trouble themſelves about any *turpe* or *honeſtum*, ἢ μᾶλλον ὅπως ἢ ἐκεῖνος, ἢ ὑδετέρως. They had no better Ethicks then that ſpeech would amount to; yet they had ſome lawes amongſt them, ſome cuſtomes and rules of life, but they did not obſerve them as τὰ βεβαίως γνωστὰ, things that were fixt and fit to be eſtabliſht, they were farre from being irreverſible, like thoſe of the Medes and Perſians, but they put them under the head of τὰ φαινόμενα, lawes *pro tempore*, ſuch ſhadowes and appearances as they would for the preſent pleaſe themſelves in. And after all debates, after all their ſiftings and diſcuſſing of affaires, they would conclude no otherwiſe then this: Ταχὰ ὃ ὄϛι, πχὰ ὃ οὐκ ὄϛιν, ἐνδέχεται καὶ οὐκ ἐνδέχεται, ἔξεϛι μὲν εἶναι, ἔξεϛι δ' μὴ εἶναι, which were all but ſo many frigid expreſſions of their heſitancy and ſtammering opinion. Yet this they call'd ϛάσις διανοίας, a judicious pauſing and deliberation which they did far preferre or rather ſeem to preferre before the daring raſhneſſe of others that were more dogmatical and magiſterial, κενὰς ὁμοῦ ἐμπλοὺς ἀσκοὺς (as they call'd them) ſwelling bladders, empty bottles, that were ſtopt, and ſeal'd up as if they had ſome precious liquor in them, when as they were fill'd with nothing but aire and winde. There was more modeſty and leſſe oſtentation, as they thought, in their ἀπορία, which they eſteem no ſmall temperance and ſobriety in knowledge. An intellectual kinde of continence and virginity to keep their minde pure and untoucht, when as other undeſtandings were raviſht and deflower'd with the violence of every wanton opinion. Whereas demonſtrations did not move theſe men at all, for as they tell you, they alwayes run, either εἰς τὸν ἄλλιλον, or εἰς τὸν ἄπειρον τρόπον, they neither reſt in a *medium* equally obſcure, which muſt needs be invalid and inefficacious, or elſe there will be no period at all, but a *proceſſus in infinitum*; if you expect that they ſhould acquieſce and reſt contented with firſt principles, they know no ſuch things, they tell yon they are only ſome artificial pillars, which

some faint and tired understandings have set up for themselves to lean upon, they won't be fetter'd with an Axiome, nor chained to a first principle, nor captivated by a common notion. As they break the most binding cords of demonstrations asunder, so they threaten to make these pillars of truth to tremble; to prove by a first principle (say they) 'tis but *petitio principii*, 'tis τὸ ζητούμενον συναρπάζειν, 'tis to beg a truth, not to evince it. If you tell them that these common notions shine with their native light; with their own proper beams; all that they return will be this, that perhaps you think so, but they do not. Yet that they might the better communicate their mindes, they allow'd their scholars to take some things for granted for a while, upon this condition, that they would distrust them afterwards. But these doubters, these Scepticks were never so much convinc'd, as when they were quickened and awaked by sensitive impressions. This made some laugh at *Pyrrhon*, though not the Author, (as is falsely supposed by some) yet a principal amplifier and maintainer of this Sect (whence they had their name of οἱ Πυῤῥώνειοι,) who when a dog was ready to bite him, he beat him away, and ran as fast as he could from him; Some that took notice of it, gave him a smiling reproof for his apostatizing from Scepticisme, but he returnes him this grave answer, ὡς χαλεπὸν εἶη ὁλοχερῶς ἐκδύναι ἄνθρωπον; Where he spoke truth before he was aware, for his words are Πυῤῥωνείας ὑποτύπωσις, (as I may so phrase them) a brief description of the whole drift and intention of that Sect, which was ἐκδῦναι ἄνθρωπον, for they had sufficiently put off Reason, and they did endeavour indeed to put off Sense as much as they could: Yet the Sceptical Writer *Sextus Empiricus* confesses, that the ἀνάγκη τῶν παθῶν, the vehemency and importunity of sensitive, ἀβιάστως ἡμᾶς ἄγουσιν εἰς συγκατάθεσιν, they are (saith he) so urgent and cogent, as that they do extort some kinde of assent from us, λιμὸς μὲν γὰρ τροφῆς ἡμᾶς ἐφίησι, δίψος δὲ πόμα, when we seem to be hungry (saith he) perhaps we go to our meat, and when we have made a shew of eating, at length we seem to be satisfied, all such matters of sense they resolve into their τὰ φαινόμενα, into some kinde of appearances that do for the present affect them. Φαίνεται ἡμῖν γλυκάζειν τὸ μέλι, honey seems to be pretty sweet and pleasant to them, but whether it do not dissemble, whether it be as it seems

to be, that they question. I finde that *Pyrrhon* the great promoter and propagator of this Sect was at first a Painter by his trade, and it seems he was very loath *ab arte sua recedere*, for he looks upon every being as a picture and colour, a shadow, a rude draught and portraicture, a meere representation, that hath nothing of solidity or reality. These pictures of his drawing enamour'd many others, for this Sect was patroniz'd by men of acuteneſſe and subtilty, the wits of the age, *magna ingenia, sed non sine mixtura dementiæ: mala punica, sed non sine grano putrido;* I could name you Authors of good worth and credit, who tell you that *Homer* and *Archilochus* and *Euripides*, and the Wise men of *Greece* were all Scepticks, yet those proofs which they bring to evidence and evince it, are not so pregnant and satisfying, but that you may very lawfully doubt of it, and yet be no Scepticks neither. But *Francis Mirandula* reckons many very learned men that were deeply engaged in this Sect, and some others that did very neere border upon it. *Protagoras* among the rest, whom *Plato* frequently mentions, and whom *Aristotle* confutes, who was of this minde that all opinions were true; *Sextus Empiricus* passes this censure upon him, that he was too positive and dogmatical in asserting this; but if he had only question'd and delib rated upon it, whether all opinions were not true, he had then been a rare and compleat Sceptick. The ground that *Protagoras* went upon, was this, Πάντων πραγμάτων μέτρον ἐῖναι τὸν ἄνθρωπον. By μέτρον he meant nothing else but κειτήριον, and *Aristotle* thus explaines the words, ἑποῖα δ ἑκάστῳ φαίνεται πράγματα τοιαῦτα καὶ εἶναι: for he made appearance of the whole Essence and formality of truth. So that according to him severall opinions were but the various discoveries and manifestations of truth. There was one *verum quod ad te pertinet*, and another *verum quod ad illum pertinet*. Honey was as truly bitter to a seaverish palate as it was sweet and delicious to an ordinary taste. Snow was as truly black, in respect of *Anaxagoras*, as it was white in the eye and esteem of another. Thus saith he, mad men, wise men, children, old men, men in a dream, and men awake, they are all competent Judges of these things that belong to their severall conditions; for (as he tells us) truth varies according to severall circumstances, that's true to day, which is not true to

morrow; and that's true at *Rome*, that's not true at *Athens*; that's true in this age, that's not true in the next: That's true to one man, that's not true to another. There's none of you but can spie out such a weak fallacy as this is; and if he meant to have spoken truth, he would have said no more then this, that every man thinks his own opinion true. For as the will cannot embrace an object unlesse it be presented *sub umbra boni*, so neither can the nnderstanding close and comply with any opinion, unlesse it be disguised *sub apparentia veri*; But to make appearance the very essence of truth, is to make a shadow the essence of the Sun, 'tis to make a picture the essence of a man. I shall say no more to *Protagoras* then this, that if any opinion be false, his cannot be true, but must needs be the falsest of all the rest. Yet the end that these Scepticks propound to themselves, was (if you will believe him,) ἀταραξία καὶ μετριοπάθεια, a freedom from jarres and discords, from Heresie and Obstinacy, to have a minde, unprejudic'd; unprepossest, the avoiding of perturbations, a milky whiteneſse and serenity of soul; a faire marke indeed, but how a roving Sceptick should ever hit it, is not easily imaginable; for what Philosophy more wavering and voluble? was there ever a more reeling and staggering company? was there ever a more tumbling and tossing generation? What shall I say to these old Seekers, to this wanton & lascivious Sect, that will espouse themselves to no one opinion, that they may the more securely go a whoring after all? If they be resolv'd to deny all things (as they can do it very easily, and have seem'd to do it very compendiously) truly then they have took a very sure way to prevent all such arguments as can be brought against them; yet because they seem to grant appearances, we will at least present them with a few φαινόμενα, and we will see how they will move them and affect them. 'Twere well then if *Pyrrhon*, the forementioned Painter, would but tell us, whether a picture would be all one with a face, whether an appearance be all one with a reality, whether he can paint a non-entity or no, whether there can be an appearance where there is no foundation for it, whether all pictures do equally represent the face, whether none can paint a little betetter then he used to do, whether all appearances do equally

equally represent being, whether there are not some false and counterfet appearances of things? If so, then his ἀδιαφορία, must needs be took away, or if there be alwayes true and certain appearances of things, then his doubting and ἀπορία must needs vanish. When he is thirsty, and chooses rather to drink then abstaine, what then becomes of his ἀδιαφορία if he be sure that he is athirst, and if he be sure that he seems to be athirst, what then becomes of his ἀπορία? When the dog was ready to bite him, if he was indifferent, why did he run away? if it were an appearance, why did he flee from a shadow? why was the Painter afraid of colours? If his sense was only affected, not his understanding, how then did he differ from the sensitive creature? from the creature that was ready to bite him? if he tels us that he was the handsomer picture of the two, who was it then that drew him so fairly? was it an appearance also? Doth one picture use to draw another? when he perswades men to encline to his Scepticisme, what then becomes of his ἀδιαφορία? when he makes no doubt nor scruple of denying certainty, what then becomes of his ἀπορία? but not to disquiet this lame *Pyrrhon* any longer, I shall choose more really to scatter those empty fancies by discovering the true original and foundation, the right progresse and method of all certainty.

Now God himself, that eternal and immutable being, that fixt, and unshaken Entity, that τὸ ὄντως ὄν καὶ τὸ βεβαίως ὄν, must needs be the fountaine of certainty, as of all other perfections; and if other things be compared to him, they may in this sense, without any injury to them, be stiled τὰ φαινόμενα, in respect of the infinite reality and weighty and massy solidity, that is in his most glorious being, by vertue of which, as himself hath everlastingly the same invariable knowledge of al things: so he is also the most knowable and intelligible object, a sunne that sees all things, and is in it selfe most visible. An Atheist must needs be a Sceptick; for God himself is the onely immovable verity upon which the soul must fix and anchor. Created beings, shew their face a while, then hide it again, their colour goes and comes, they are *in motu & fluxu*. God is the onely durable object of the soul. Now that the soul may have a satisfactory enjoyment of its God, and that it may be accurately made according to his image, God stamps and prints as resemblances of his other per-

perfections, ſo this alſo of certainty upon it; How elſe ſhould it know the minde of its God? how ſhould it know to pleaſe him, to believe him, to obey him? with what confidence could it approach unto him, if it had only weak and wavering conjectures? Now God lets the ſoul have ſome certain acquaintance with other beings for his own ſake, and in order to his own glory. Nor is it a ſmall expreſſion of his wiſdome and power, to lay the beginnings of mans certainty ſo low, even as low as ſenſe; for by means of ſuch an humble foundation the ſtructure proves the ſurer and the taller. 'Tis true there is a purer and nobler Certainty in ſuch beings as are above ſenſe, as appears by the certainty of Angelical knowledge, and the knowledge of God himſelf; yet ſo much certainty as is requiſite for ſuch a rational nature as man is, may well have its riſing and ſpringings out of ſenſe, though it have more refinings & purifyings from the underſtanding. This is the right proportioning of his certainty to his being; for as his being reſults out of the myſterious union of matter, to immateriality: ſo likewiſe his knowledge, and the certainty of his knowledge (I ſpeake of naturall knowledge) firſt peeps out in ſenſe, and ſhines more brightly in the underſtanding. The firſt dawnings of certainty are in the ſenſe, the noon-day-glory of it is in the Intellectuals. There are indeed frequent errours in this firſt Edition of knowledg ſet out by ſenſe; but 'tis then only when the due conditions are wanting, and the underſtanding (as ſome Printers uſe to do) Corrects the old *Errata* of the firſt Edition, and makes ſome new Errours in its owne. And I need not tell you that 'tis the ſame ſoul that moves both in the ſenſe and in the underſtanding, for τῆς ὁσῷ & τῆς ἀκόσ. and as it is not priviledged from failings in the motions of the ſenſe, ſo neither is it in all its intellectual operations, though it have an unqueſtionable certainty of ſome, in both. The certainty of ſenſe is ſo great, as that an Oath, that high expreſſion of certainty, is uſually and may very ſafely be built upon it. Mathematical demonſtrations chuſe to preſent themſelves to the ſenſe, and thus become ocular and viſible. The Scepticks that were the known enemies of certainty, yet would grant more ſhadow and appearance of it in ſenſe, then any where elſe, though erroneouſly. But ſenſe that rackt them ſometimes, and extorted ſome confeſſions from them, which ſpeculative principles could never do. Away then with that humor

humor of *Heraclitus* that tells us, κακοὶ μάρτυρες ἀνθρώποισιν ὀφθαλμοί, Mens eyes (sayes he) are but weak and deceitful witnesses. Surely he speaks onely of his owne watery and weeping eyes, that were so dull'd and blurr'd, as that they could not clearly discerne an object. But he might have given others leave to have seen more then he did. Nor can I tell how to excuse *Plato* for too much scorning and sleighting these outward senses, when that he trusted too much inwardly to his owne fancy. *Sextus Empiricus* propounds the question, whether he were not a Sceptick? but he onely shew'd himself a Sceptick by this, for which he mov'd such a question. 'Tis sure that *Plato* was sufficiently dogmatical in all his assertions, though this indeed must be granted, that some of his principles strike at certainty, and much indanger it; for being to a fantastical and Poetical in his Philosophy, he plac't all his security in some uncertaine airy and imaginary Castles of his owne contriving and building and fortifying. His connate Ideas (I mean) which *Aristotle* could not at all confide in, but blowed them away presently; and perceiving the proud emptinesse, the swelling frothinesse of such Platonical bubbles, he was faine to search for certainty somewhere else; and casting his eye upon the ground, he spyed the bottome of it lying in sense, and laid there by the wise dispensation of God himself; from thence he lookt up to the highest top & *Apex*, to the πεφύκιον and pinacle of certainty plac't in the understanding. The first rudiments of certainty were drawn by sense, the compleating and consummating of it was in the understanding. The certainty of sense is more grosse and palpable, the certainty of intellectuals, 'tis more cleare and Crystalline, more pure and spiritual. To put all certainty or the chiefest certainty in sense, would be excessively injurious to reason, and would advance some sensitive creatures above men, for they have some quicker senses then men have; sense 'tis but the gate of certainty, (I speak all this while but of humane certainty) the understanding 'tis the throne of it. *Des-Cartes* the French Philosopher resolves all his assurance into thinking that he thinks, why not into thinking that he sees? and why may he not be deceived in that as in any other operations? And if there be such a virtue in reflecting & reduplicating of it, then there will be more certainty in a super-reflexion, in thinking that he thinks that he thinks, and so if he run *in infinitum*, according to his conceit

he will ſtill have more certainty, though in reality he will have none at all, but will be fain to ſtop and ſtay in Sceptiſme, ſo that theſe refuges of lyes being ſcatter'd, firſt principles and common notions with thoſe demonſtrations that ſtreame from them, they onely remaine, as the nerves of this aſſurance, as the ſouls of natural Plerophory; and he that will not caſt Anchor upon theſe, condemnes himſelf to perpetual Sceptiſme; which makes me wonder at a paſſage of a Right honourable of our own; Though whether he be the Authour of the paſſage, you may take time to conſider it: But this it is, (the ſenſe of it I mean) That abſolute contradictions may meet together, in the ſame reſpect *Eſſe & non eſſe*. it ſeemes are eſpouſed in a moſt neer and conjugal union, and live together very affectionately and imbracingly; O rare and compendious Synopſis of all Sceptiſm! O the quinteſſence of *Sextus Empiricus* and the Pyrrhonian ὑποτύπωσις of all their ἐποχὴ and ἀπορία of their ἀφασία and ἀωρισία, that which is the moſt paradoxical of all; you have all this in a book that calls it ſelf by the name of truth: yet let none be ſo vaine as to imagine that this is in the leaſt meaſure ſpoken to the diſeſteem of that noble Lord, who was well known to be of bright and ſparkling intellectuals, and of ſuch ſingular and incomparable ingenuity, as that if he had liv'd till this time, we cannot doubt but he would have retracted it, or at leaſt better explain'd it before this time. However I could not but take notice of ſo black an Error that did cruſh and break all theſe firſt principles, and had an irreconcileable Antipathy againſt reaſon and certainty, though it hid it ſelf under the protection of ſo good and ſo great a name. Certainty 'tis ſo precious and deſirable, as where God hath given it, 'tis to be kept ſacred and untoucht; and men are to be thankful for theſe Candles of the Lord, for this *Lumen certum*, ſet up, not to mock and delude them, but to deal truly and faithfully with them.

CHAP. XV.

The light of Reaſon is directive.

'TIs *Lumen dirigens*, this νόμος γραπτὸς, 'tis a light for the feet, and a Lanthorn for the paths. For the underſtanding, 'tis the τὸ ἡγεμονικὸν, the leading and guiding power of the ſoul. The will

will looks upon that as *Leander* in *Musæus* lookt up to the Tower for *Hero's* Candle, and calls it as he doth there λυχνον ἐμὸς βιότοιο φαέσφορον ἡγεμονῆα. Reason doth *facem præferre*, it carries a Torch before the will, nay more then so, 'tis an eye to the blinde; for otherwise 'twere in vaine to light up a Candle for a *Cæca potentia* to see withal. Intellectuals are first in motion αἱ πύλαι φωτὸς, these gates of light must first be set open before any glorious and beautifull object can enter in for the will to court and embrace. The will doth but echo to the understanding, and doth practically repeat the last syllable of the *ultimum dictamen*, which makes the Moralist well determine *virtutes morales non possunt esse sine intellectualibus*; for to the presence of moral vertues there are necessarily pre-required *Intelligentia & Prudentia*, the one being the knowledge of *principia speculativa*, as the other of *principia operativa*. That action must needs be hopeful and promising when the understanding aimes before the will shoots; but he that in an implicit way rushes upon any performance, though the action it self should prove materially good, yet such a one deserves no more commendation for it, then he would do that first put out his eyes, and then contingently hit the mark. Other creatures indeed are shot more violently into their ends, but man hath the skill and faculty of directing himself, and is (as you may so imagine) a rational kinde of arrow, that moves knowingly and voluntarily to the mark of its own accord. For this very end God hath set up a distinct lamp in every soul, that men might make use of their own light: all the works of men they should *olere luceranm*, smell of this Lamp of the Lord, that is to illuminate them all. Men are not to depend wholly upon the courtesie of any fellow-creature; not upon the dictates of men, nay, not upon the votes and determinations of Angels; for if an Angel from heaven should contradict first principles, though I will not say in the language of the Apostle, *let him be accursed*, yet this we may safely say, that all the sons of men are bound to disbelieve him. All arguments drawn from testimony and authority, (created authority I mean) were alwayes lookt upon as more faint and languishing, then those that were fetcht from reason. Matters of fact indeed do nessarily depend upon testimony, but in speculations and opinions none is bound so farre to adore the lamp of another, as to put out his own for it. For when any

such controversie is mov'd, when any Author is quoted and commended, all the credit and esteem that is to be given him, is founded either in the Reason, which he doth annex to his assertion, or else in this more remote and general reason, that such a one had a very clear and bright lamp, that *the Candle of the Lord* did shine very eminently in him; therefore what he saies is much to be attended to; for in his words, though there should not be *ratio explicata*, yet it is to be supposed that there's *ratio subintellecta*. So that the assent here is ultimately resolv'd into the reason of him that speaks, and the other that receives it; for he that complies with a naked testimony, makes a tacit acknowledgement of thus much, that he is willing to resigne up himself to anothers reason, as being surer and fuller then his own; which temper and frame of spirit is very commendable in a state of inchoation: for χρὴ τὸν μανθάνοντα πιστεύειν, knowledge in the cradle cannot feed it self; knowledge in its infancy must suck at the breasts of another: And babes in intellectuals must take in the ἄδολον γάλα, those spoonfuls of knowledge that are put in their mouths by such as are to nurse and to educate them. *Paul* when he sits at the feet of *Gamaliel*, must observe the prints and footsteeps of the Hebrew Doctor, and must roll himself *in pulvere sapientum*. Knowledge in its non-age, in its pupil-age and minority must hide it self under the wing and protection of a guardian. Men use at first to borrow light, and to light their candle at the light of anothers; yet here I finde some licence and encoragement given to these first beginners, to these setters up in learning to be ζητητικοὶ, modestly inquisitive into the grounds and reasons of that which is delivered to them.

Thus that sacred Writer *Hierom* commends *Marcella*, though one of the weaker sex, upon this account, that she was wont to search and to examine his doctrine, *it à ut me sentirem* (sayes he) *non tam discipulum habere quàm judicem*. Nay, a farre greater then *Hierome* honours the Bereans with the title of οἱ εὐγενέστεροι, a more noble and generous sort of Christians that would bring even Apostolical words to the touch-stone. Why is it not then lawfull for them that are *in statu adulto*, that are come to some pregnancy and maturity in knowledge, to look upon the stamp and superscription of any opinion, to look any opinion in the face? The great and noble *Verulam* much complains (and not without

without too much cause) of those sad obstructions in learning, which arose upon the extreme doting upon some Authors, which were indeed men of rare accomplishments, of singular worth and excellency, and yet but men, though by a strange kinde of Ἀποθέωσις, a great part of the world would have worshipt them as gods. The Canonizing of some profane Authours, and esteeming all other as Apocryphal, hath blasted many buds of knowledge, it has quencht many sparks and beams of light, which otherwise would have gilded the world with an Orient and unspotted lustre. Farre be it from me to drop one word that should tend to the staining and eclipsing of that just glory that is due to the immortal name of *Aristotle*. There are those that are envious and ungrateful enough, let them do it if they please; yet this I shall say, and it shall be without any injury to him, that to set him up as a Pope in Philosophy, as a visible head of the truth militant, to give him a negative voice, to give him an arbitrary power, to quote his texts as Scripture, to look upon his works as the irreversible decrees of Learning, as if he had seal'd up the Canon; so that whoe're addes to him, or takes one word from him, must be struck with a present *Anathema*; to condemne all for Hereticks that oppose him, for Schismaticks that depart from him, for Apostates that deny him; what's all this but to forget that he was but *the Candle of the Lord*, and to adore him as a Sun in the firmament that was set to rule the day of knowledge? 'Tis to make him an ὄντων, the *causa prima*, the first mover of Learning, or at least 'twas to make him such an *Intellectus agens*, as *Averroes* would have, that must enforme and quicken all that come after him. Could that modest Philosopher have foreseen and propheſied that the world would thus flatter him, 'tis to be fear'd, that he would have thrown his works also, his legible self into *Euripus*, rather then they should have occasioned such excessive Idolatry and partiality; yet 'tis no fault of his, if the world would over-admire him; for that which first inhanc't the price and esteem of *Aristotle*, was that rich veine of Reason that ran along and interlin'd most of his Works. Let this therefore, and this only commend him still; for this is of indelible and perpetual duration; yet if these blinde admirers of him, could have followed him fully and entirely,

they might have learnt of him a braver liberty and independency of spirit; for he scorned to enslave and captivate his thoughts to the judgement of any whatsoever; for though he did not deal violently and dis-ingenuously with the Works of his Predecessors, (as some affirme) yet he dealt freely with them, and was not over-indulgent to them. He came like a Refiner amongst them, he purged away their drosse, he boyl'd away their froth and scum, he gathered a quintessence out of their rude and elementary principles. How impartially did he deal with his Master *Plato?* and not favour him in any of his Errors; and his words are answerable to his practices, you may hear him what he saith, and professes, τὸν παλαιὸν σεβεσθαι μὲν δίκαιον, φεύγειν δ' οὐκ ἄξιον, to have a reverent esteem of Antiquity is but fitting and equal; but to stand in awe of it, is base and unworthy. *Potestas Senatoria,* is very honourable and beneficial, but *Dictatoria potestas,* is not to be allowed in the Common-wealth of Learning; yet such hath been the intolerable tyranny and oppression of the Roman faction, as that they have enjoyn'd and engaged as many as they could to serve and torture their wits, for the maintaining of whatever such a one as pleaseth them, shall please to say: for they care not how prejudicial or detrimental they prove to Learning, so that they may but train up their scholars in an implicit faith, in a blinde obedience, in a slavish acknowledgement of some infallible Judge of controverfies, and may shut up and imprison the generality of people in a dark & benighted condition, not so much as allowing them the light of their own Candle, this Lampe of the Lord that ought to shine in them. That great advancer of Learning whom I commended before, takes notice, that by such unhappy means as these, the more noble and liberal sciences, have made no progresse proportionable to that which more inferiour and mechanical Arts have done; for in these latter *ingenia multorum in unum coëunt*, whereas in the former *ingenia multorum sub uno succubuerunt.* What brave improvements have been made in architecture, in manufactures, in printing, in the *Pyxis nautica?* For here's no limiting and restraining men to Antiquity, no chaining them to old Authors, no regulating them to I know not what prescribed formes and Canons, no such strange voices as these: You must not build better then your

your predeceſſors have done, you muſt not print fairer then the firſt *Tullies* Offices, that ere was printed; 'Tis not lookt upon as a tranſgreſſion and a *piaculum*, if they ſhould chance to be a little more accurate then they were that went before them. But in ſpeculatives, in meere Mathematicks (which one would think were farre enough from any breach of faith or manners,) yet here if a *Galilæus* ſhould but preſent the world with a handful of new demonſtrations, though never ſo warily and ſubmiſſively, if he ſhall but frame and contrive a glaſſe for the diſcovery of ſome more lights; all the reward he muſt expect from *Rome*, is, to root in an Inquiſition, for ſuch unlicenced inventions, for ſuch venturous undertakings. The ſame ſtrain of cruelty hath marcht more vehemently and impetuouſly in ſacred and religious matters; for here *Babylon* hath heated her furnace ſeven times hotter, whileſt under the pompous name of a Catholick Church, under the glittering pretences of Antiquity and Authority, they have as much as they could put out all the Lamps of the Lord. And that Beſtian Empire hath tranſform'd all its Subjects into ſenſitive and irrational creatures. A noble Author of our own tells us in his book *De Veritate*, that he for his part takes them for the Catholick Church, that are conſtant and faithful to firſt principles; that common notions are the bottome and foundation upon which the Church is built. Excuſe our diffidence here, great Sir, the Church 'tis built upon a ſurer and higher Rock, upon a more Adamantine and precious foundation; yet thus much is acceptable and undeniable, that whoe're they are that by any practices, or cuſtomes, or traditions, or tenents, ſhall ſtop the paſſage of firſt principles, and the ſound reaſon that flowes from them, they are in this farther from a Church then the Indians or the Americans, whil'ſt they are not only Antichriſtian, but unnatural. And of the two the Church hath more ſecurity in reſting upon genuine Reaſon, then in relying upon ſome ſpurious traditions; for think but a while upon thoſe infinite deceits and uncertainties that ſuch Hiſtoricall conveyances are liable and expoſed to, I alwayes except thoſe ſacred and heavenly volumes of Scripture, that are ſtrung together as ſo many pearles, and make a bracelet for the Spouſe to wear upon her hands continually: Theſe writings

tings the Providence of God hath deeply engaged it ſelf to keep as the apples of his own eye. And they do not borrow their certainty or validity from any Eccleſiaſtical or univerſal Tradition (which is at the moſt but previous and preparatory) but from thoſe prints of Divinity in them, and ſpecially from the ſeal of the ſame Spirit that endited them, and now aſſures the ſoul, that they were Oracles breathed from God himſelf. As for all other ſacred Antiquity, though I ſhall ever honour it as much as any either did or can do juſtly, and with ſobriety; and ſhall alwayes reverence a gray-headed truth; yet if Antiquity ſhall ſtand in competition with this Lamp of the Lord (though genuine Antiquity would never offer to do it) yet if it ſhould, it muſt not think much if we preferre Reaſon, a daughter of Eternity, before Antiquity, which is the off-ſpring of time. But had not the ſpirit of Antichriſtianiſme by its early twinings and inſinuations wound and wrought it ſelf into moſt flouriſhing and primitive times, into the boſome of a Virgin-Church, and had it not offered violence to the Works of ſome ſacred Writers, by detracting and augmenting according to its ſeveral exigencies, by feigning and adulterating, by hiding and annihilating ſome of them, as much as they could, (the ordinary tricks of Antichriſt, which he uſed alwayes more ſubtilly, though of late more palpably) had it not been for ſuch devices as theſe, Antiquity had come flowing to us, in purer and fuller ſtreams, in more faire and kindly derivations, and might have run down more powerfully and victorioufly then now it will. But Antichriſt hath endeavoured to be the *Abaddon* and the *Apollyon* of all ſacred Antiquities, though the very reliques of thoſe ſhining and burning lights, that adorn'd the Church of God, have ſplendour enough to ſcatter the darkneſſe of Popery, that empty ſhadow of Religion, that ariſes *ob defectum Luminis*; yet Antiquity (ſetting aſide thoſe that were peculiarly θεοπνευστοι,) was but the firſt dawning of light which was to ſhine out brighter and brighter till perfect day. Let none therefore ſo ſuperſtitiouſly look back to former ages, as to be angry with new opinions and diſplayings of light, either in Reaſon or Religion. Who dares oppoſe the goodneſſe and wiſdome of God? if he ſhall enamour the world with the beauty of ſome Pearls and Jewels, which in former times have been hid, or trampled upon? if he ſhall diſcover

ver some more light upon earth, as he hath let some new Stars be found in the heavens; This you may be sure and confident of, that 'tis against the minde and meaning of Antiquity to stop the progresse of Religion and Reason. But I know there are some will tell us of a visible tribunal, of an infallible head of the Church borne to determine all controversies, to regulate all men, 'tis a wonder they do not say Angels too. Others more prudently and equally resolve the final judgement of Controversies into a general and œcumenical Councel, but I shall speak to them all, in the language of the Philosopher, Δεῖ τὸν νόμον ἄρχειν πάντων, and I shall explain it according to the minde of the learned *Davenant* in his discourse *de judice ac norma fidei & Cultûs Christiani*: God only is to rule his own Church αὐτοκρατορικῶς καὶ νομοθετικῶς, *judicio autoritativo*, by a determining and Legislative power. Men that are fitted by God himself, are to guide and direct it ὑπηρετικῶς καὶ ἑρμηνευτικῶς, *judicio ministeriali*, in way of subserviency to him, by an explication of his minde, yet so as that every one may judge of this ἰδιωτικῶς καὶ ἀκριβωτικῶς, *judicio privato & practicæ discretionis*, by acts of their own understanding illuminated by the Spirit of God; for there are no representatives in intellectuals and spirituals. Men may represent the bodies of others, in Civil and Temporal affaires in the acts of a Kingdome, and thus a bodily obedience is alwaies due to just authority; but there is none can alwayes represent the minde and judgement of another in the vitals and inwards of Religion; for I speak not of representations in outward order and discipline. A general Councel does and may produce *judicium forense*, but still there is reserved to every single *individuum, judicium rationale*; for can you think that God will excuse any one from Error upon such an account as this, such a Doctor told me thus, such a piece of Antiquity enform'd me so, such a general Councel determin'd me to this; where was thine own Lamp all this while? where was thy *ratio illuminata & gubernata, secundùm normas bonæ & necessariæ consequentiæ rationali creaturæ impressas?* Yet this must be gratefully acknowledged that these general Councels have been of publick influence, of most admirable use and advantage to the Church of God, though they are not of the very Essence of it; for 'tis well known that there were none of them till the dayes of *Constantine*: But

herein is the benefit of Councels, that they are (or ought to be) a comparing and collecting of many Lights, an uniting and concentricating of the judgements of many holy, learned, wise Christians, with the Holy Ghost breathing amongst them, though not alwayes so fully and powerfully, as that they shall be sure to be priviledg'd from every Error, but being all of them subject to frailty and fallibility, and sometime the major part of them proving the pejor part, there is none bound to give an extemporary assent to their votes and suffrages, unlesse his minde also concurre with theirs. That worthy Divine of our own, whom I mentioned before, speaks very fully and clearly to this, *Ad nudam præscriptionem, aut determinationem alterius sine lumine privati judicii nemo est qui credere potest etiamsi cupiat maximè.* The most eminent *Mirandula* will give you the reason of it; for (saies he) *Nemo credit aliquid verum præcisè quia vult credere illud esse verum, non est enim in potentia hominis facere aliquid apparere intellectui suo verum, quando ipse voluerit.* But before there can be faith in any soul, there must be *cognitio propositionis credendæ*, and there must be *inclinatio intellectûs ad assentiendum huic propositioni revelatæ, & cognitæ:* Before you understand the termes of any proposition, you can no more believe it, then if it came to you in an unknown tongue. A parrat may repeat the Creed thus, *Corvos poëtas poëtridásque picas cantare credas Pegaseïum melos.* Though such at length may very safly conclude, as that talkative bird is reported to have done by a happy and extemporary contingency, *Operam & oleum perdidi.* This is the misery of those implicit believers amongst the Papists, (and 'tis well if not among some Protestants too) that do *in aliorum sententias pedibus potiùs quàm cordibus ire*, dancing in a circular kinde of faith, they believing as the Church believes, and the Church believing as they believe, &c. and this is with them, כל האדם the whole perfection of a Roman Catholick. Yet let none be so fooliſh or wicked as to think that this strikes at any thing that is truly or really a matter of faith, when as it doth only detect the wretched vanity and deceit of a Popish and implicit credulity, which commands men to put out their Lamps, to pluck out their eyes, and yet to follow their leaders, though they rush upon the mouth of hell and destruction, whereas 'tis better to be an *Argus* in obedience, then a *Cyclops* a *monstrum horrendum, &c.*

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An eye open is more acceptable to God then an eye ſhut. Why do they not as well command men to renounce their ſenſe, as to diſclaime their underſtandings? Were it not as eaſie a tyranny to make you to believe that to be white which you ſee to be black, as to command you to believe that to be true which you know to be falſe? Neither are they at all wanting in experiments of both? for Tranſubſtantiation, that heap and croud of contradictions, doth very compendiouſly put out the eyes of ſenſe and reaſon both at once: yet that prodigious Error was eſtabliſhed in the *Laterane* Councel under *Innocent* the third, which (as ſome contend) was a general and Oecumenical Councel. And if the Pope whom they make equivalent to all Councels, nay tranſcendent; if he in *Cathedra* ſhall think fit to determine that the right hand is the left, they muſt all immediately believe him under pain of damnation. So that firſt principles, common notions with the products and improvement of them, muſt needs be lookt upon as of bad conſequence, of pernicious influence at *Rome*; what, to ſay that two and two makes foure, that *totum's majus parte* (eſpecially if the Church ſhall determine againſt it.) O dangerous point of Socinianiſme! O unpardonable Hereſie of the firſt magnitude! Rebellion againſt the Catholick Church! a proud juſtling againſt the Chair of infallibility! Away with them to the Inquiſition preſently, deliver them up to the Secular powers, bring fire and fagot immediately; *Bonners* learned demonſtrations, and the bloody diſcipline of the ſcarlet and purple Whore. No wonder that ſhe puts out the Candle, *and loves darkneſſe rather then light, ſeeing her deeds are evil.* She holds a Cup in her hand, and won't let the world ſip and taſte, and ſee how they like it, but they muſt ſwallow down the whole *Philtrum* and potion without any delay at all. Thus you may ſee the weak reeds that *Babylon* leans upon, which now are breaking and piercing her thorow. But Religion fram'd according to the Goſpel, did alwayes ſcorn and refuſe ſuch carnal ſupports as theſe are. That truth that muſt look the Sun in the face for ever, can you think that it will fear a Candle? muſt it ſtand in the preſence of God, and will it not endure the tryal of men? Or can you imagine that the Spouſe of Chriſt can be ſo unmerciful as to pull out her childrens

eyes? though ſhe may very well reſtrain their tongues ſometimes, and their pens if they be too immodeſt and unruly; I ſhall need to ſay no more then this, that true Religion never was, nor will be, nor need be ſhy of ſound Reaſon which is thus farre *Lumen dirigens*, as that 'tis oblig'd by the will and command of God himſelf, not to entertain any falſe Religion, nor any thing under pretence of Religion that is formally and irreconciliably againſt Reaſon; Reaſon being above humane teſtimony and tradition, and being only ſubordinate to God himſelf, and thoſe Revelations that come from God; now 'tis expreſſe blaſphemy to ſay that either God, or the Word of God did ever, or ever will oppoſe Right Reaſon.

CHAP. XVI.

The light of Reaſon is calme and peaceable.

'TIs *Lumen tranquillum & amicum*, 'tis a Candle, not a Comet, it is a quiet and peaceable light. And though this Candle of the Lord may be too hot for ſome, yet the Lamp 'tis only maintain'd with ſoft and peaceable Oile. There is no jarring in pure intellectuals; if men were tun'd and regulated by Reaſon more, there would be more Concord and Harmony in the world. As man himſelf is a ſociable creature, ſo his Reaſon alſo is a ſociable Light. This Candle would ſhine more clearly and equally if the windes of paſſions were not injurious to it. 'Twere a commendable piece of Stoiciſme, if men could alwaies huſh and ſtill thoſe waves that daſh and beat againſt Reaſon, if they could ſcatter all thoſe clouds that ſoil and diſcolour the face and brightneſſe of it, would there be ſuch fractions and commotions in the State, ſuch Schiſmes and Ruptures in the Church, ſuch hot and fiery proſecutions of ſome trifling opinions? If the ſoft and ſober voice of Reaſon were more attended to, Reaſon would

would make some differencies kisse and be friends, 'twould sheath up many a sword, 'twould quench many a flame, 'twould binde up many a wound. This Candle of the Lord 'twould scatter many a dark suspition, many a sullen jealousie. Men may fall out in the dark sometimes, they cannot tell for what; if the Candle of the Lord were but amongst them, they would chide one another for nothing then but their former breaches, ἡ ἐπιστήμη ἴσησι τὸν ψυχὸν, it calmes and composes a soul, whereas passion, as the grand Stoick *Zeno* paints it, is ὁρμὴ προνάζουσα ἢ παρὰ φύσιν ἡ ψυχῆς κίνησις. An abounding and over-boyling *impetus*, a preternatural agitation of a soul, *animi commotio aversa à recta ratione, & contra naturam*, as the Orator stiles it. The soul 'tis tost with passion, but it anchors upon Reason. This gentlenesse and quietnesse of Reason doth never commend it self more then in its agreeing and complying with faith, in not opposing those high and transcendent mysteries that are above its own reach and capacity; nay, it had alwayes so much humility and modesty, waiting and attending upon it, that it would alwayes submit and subordinate it self to all such divine revelations as were above its own sphere. Though it could not grasp them, though it could not pierce into them; yet it ever resolv'd with all gratitude to admire them, to bow its head, and to adore them. One light does not oppose another; *Lumen fidei & Lumen rationis*, may shine both together, though with farre different brightnesse; *the Candle of the Lord*, 'tis not impatient of a superiour light, 'twould both *ferre parem & priorem.* The light of the Sun that indeed is *Lumen Monarchicum*, a supreme and sovereigne light, that with its golden Scepter rules all created sparkles, and makes them subject and obedient to the Lord and rule of all light. Created intellectuals depend upon the brightnesse of Gods beams, and are subordinate to them; Angelical Star-light is but *Lumen Aristocraticum*, it borrowes and derives its glory from a more vast and majestical light. As they differ from one another in glory, so all of them infinitely differ from the Sun in glory. Yet 'tis farre above the *Lumen Democraticum*, that light which appears unto the sons of men, 'tis above their Lamps and Torches, poor and contemptible lights, if left to themselves; for do but imagine such a thing as

th is, that this external and corporeal world ſhould be adjudg'd never to ſee the Sun more, never to ſee one Star more. If God ſhould ſhut all the windowes of heaven, and ſpread out nothing but clouds and curtains, and allow it nothing but the light of a Candle; how would the world look like a *Cyclops* with its eye put out? 'Tis now but an obſcure priſon with a few grates to look out at; but what would it be then, but a capacious grave, but a nethermoſt dungeon? Yet this were a more grateful ſhade, a pleaſanter and more comely darkneſſe, then for a ſoul to be condemned to the ſolitary light of its own Lamp, ſo as not to have any ſupernatural irradiations from its God. Reaſon does not refuſe any auxiliary beams, it joyes in the company of its fellow-Lamp, it delights in the preſence of an intellectual Sun, which will ſo farre favour it, as that 'twill advance it, and nouriſh it, and educate it; 'twill increaſe it, and inflame it, and will by no means put it out. A Candle neither can nor will put out the Sun; and an intellectual Sun, can, but will not put out the Lamp. The light of Reaſon doth no more prejudice the light of faith, then the light of a Candle doth extinguiſh the light of a Starre. The ſame eye of a ſoul may look ſometimes upon a Lamp, and ſometimes upon a Star; one while upon a firſt principle, another while upon a revealed truth, as hereafter it ſhall alwayes look upon the Sun, and ſee God face to face. Grace doth not come to pluck up nature as a weed, to root out the Eſſences of men; but it comes to graft ſpirituals upon morals, that ſo by their mutual ſupplies and intercourſe they may produce moſt noble and generous fruit. Can you tell me why the ſhell and the kernel may not dwell together? why the bodies of nature may not be quickened by the ſoul of grace? Did you never obſerve an eye uſing a proſpective-glaſſe, for the diſcovering and amplifying and approximating of ſome remote and yet deſirable object? and did you perceive any oppoſition between the eye and the glaſſe? was there not rather a loving correſpondency and communion between them? why ſhould there be any greater ſtrife between Faith and Reaſon, ſeeing they are brethren? do they not both ſpring from the ſame Father of Lights, and can the Fountain of love and unity ſend forth any irreconcileable ſtreames? do you think that God did ever intend to divide

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a rational being, to tear and rend a soul in pieces, to scatter principles of discord and confusion in it? If God be pleased to open some other passage in the soul, and to give it another eye, does thas prejudice the former? Man you know is ordained to a choicer end, to a nobler happinesse, then for the present he can attain unto, and therefore he cannot expect that God should now communicate himself in such bright and open discoveries, in such glorious manifestations of himself, as he meanes to give hereafter. But he must be content for the present, to behold those infinite treasures of reserved love, in a darker and more shadowy way of faith, and not of vision: Nature and Reason are not sufficiently proportion'd to such blessed objects, for there are such weights of glory in them, as do *opprimere ingenium humanum*, there are such depths, such pleonasmes, such Oceans of all perfections in a Deity, as do infinitely exceed all intellectual capacity but its own. The most that mans Reason can do, is to fill the understanding to the brim; but Faith that throwes the soul into the Ocean, and lets it roll and bathe it self in the vastnesse and fulnesse of a Deity. Could the sons of men have extracted all the spirits of Reason, and made them meet and jump in one head; nay, could Angels and men have united and concentricated all their Reason, yet they would never have been able to spy out such profound and mysterious excellencies, as Faith beholds in one twinkling of her eye. Evangelical beauties shine through a veile that's upon their face; you may see the precious objects of Faith like so many Pearls and Diamonds sparkling and glittering in the dark. Reveal'd truths shine with their own beams, they do not borrow their Primitive and original lustre from this *Candle of the Lord*, but from the purer light, wherewith God hath cloathed and attir'd them as with a garment; God crowns his own Revelations with his own beams. *The Candle of the Lord* it doth not discover, it doth not oppose them, it cannot eclipse them. They are no sparks of Reasons striking, but they are flaming darts of heavens shooting, that both open and enamour the soul. They are are Stars of Heavens lighting, men behold them at a great distance twinkling in the dark. Whatsoever comes in Gods Name does *aut invenire viam, aut facere.* Whatever God reveals in his Word,

Word, 'tis *supra providentiam rerum communem constitutum.* 'Tis not in the road of nature; and therefore for the welcoming and entertaining of it, (as a noble Author of our own doth very well observe,) *explicatur sensus quidam supernaturalis, & θαυμαστὸς*, there's an opening of a new window in the soul, an intellectuall eye looks out at the window, and is much pleased and affected with the oriency of that light that comes springing and rushing in upon it; as there's a νόμος γραπτὸς, so there's an εὐαγγέλιον γραπτὸν too; the one 'tis written by the pen of nature; the other by the finger of the Spirit, for *ubi desinit natura, ibi incipit gratia*; and this second Edition set out by Grace, 'tis *auctior & emendatior*, yet so as it doth not at all contradict the first Edition that was set out by Nature; for this is the voice of Nature it self, that whatsoever God reveales must needs be true; and this common Principle is the bottome and foundation of all Faith to build upon. The soul desires no greater satisfaction then an αὐτὸς ἔφη; for if God himself say it, who can question it? who dare contradict it? Reason will not, Reason cannot; for it does most immovably acknowledge a Deity, and the unquestionable truth of a Deity: in all believing there is an assent, a yielding to him that speaks by vertue of his own Authority; though he don't prove it, though he don't evince it. Now men themselves look upon't as a contempt and injury not to have their words taken, and Reason it self dictates thus much, that we are to believe such a one whom we have no reason to distrust; for without some Faith there would be no commerce nor traffiking in the world, there's no trading without some trusting. A general and total incredulity would threaten a present and fatal dissolution to humane society. Matters of fact are as certain in being and reality, as demonstrations; yet in appearance most of them can never be prov'd or evinc'd any other way, then by meere testimony; much Historical knowledge, many a truth has been lost and buried in unbelief, when as many a falsity in the mean time has prov'd more fortunate and triumphant, and has past currantly through the world under the specious disguise of probability, yet because no created being is infallible or authentical, because the sons of men are so easily deceived themselves, and are so apt and propense to deceive and impose upon others,

Others, 'twill be very lawful to move slowly and timerously, warily and vigilantly in our assents to them; for a sudden and precocious faith here, is neither commendable nor durable; But God being Truth it self, an Eternal, Immutable Truth, his Words being *vehiculum veritatis*; and all Revelations flowing from him, shining with the prints and signatures of certainty, hence it is that his naked Word is a demoustration; and he that won't believe a God, is worse then a Devil, he is the blackest Infidel that was e're yet extant. This sin is so unnatural, as that none but an Atheist can be guilty of it; for he that acknowledges a Deity, and knowes what he acknowledges, sure he won't offer to make his God a liar. That which might otherwise seem to some to be against Reason, yet if it bring the Seal of God in its fore-head, by this you may know that tis not against Reason. *Abrahams* slaying of his son may seem a most horrid and unnatural act, against the νόμῳ γεγραμμένῳ, against the *Candle of the Lord*, yet being commanded and authorized by God himself, the Candle durst not oppose the Sun. That pattern of Faith the Father of the faithful does not dispute and make Syllogismes against it; he does not plead that 'tis against common Notions, that 'tis against Demonstrations (for he had said false if he had said so,) but he doth dutifully obey the God of Nature, that high and supreme Law-giver, who by this call and voice of his did plainly and audibly proclaime, that for *Abraham* to kill his son in these circumstances, was not against the Law of Nature. So that all the stresse and difficulty will be to know whether God reveales such a thing or no; for here Reason corrupt reason I mean,) is wont to slip and evade, and when it cannot frame a conceit adequate and commensurate to some transcendent and superlative mysteries, it would then fain cloud them and eclipse them, that it may quench and avoid the dazling brightnesse of them. It would fain make them stoop and condescend to its own capacity, and therefore it puts some inferiour notion upon them. When it cannot graspe what God saith, it then presently questions whether God say so or no, whether that be the minde of his Word. Hence many may erre very deeply and dangerously, yet will acknowledge the Scriptures, they will own and honour them as the Word of God; for they are

not yet arriv'd to that full perfection of Errour, as those lumps and dunghils of all Sects, I mean that young and upstart generation of grosse Anti-Scripturists, that have a Powder-plot against the Gospel, that would very compendiously behead all Christian Religion at one blow, a device which old and ordinary Hereticks were never acquainted withall. Though they be not come to such an height as this, yet either by their flat and frigid explicating, they do endeavour to dispirit and enervate the Word of God; or else in a more violent and injurious manner, they do even ravish it, and deflower the virginity of it; or else in a more subtile and serpentine manner, they seek to bend the rule, and expound it to their purposes and advantages. The letter of the word, the *vagina verbi* that does not wound them, that does not strike them; and as for the edge they think they can draw that as they please, they can blunt it as they list, they can order it as they will: But the Law of sound Reason and Nature does oppose such unworthy dealings as these are; for men look upon't very heinously to have their words misinterpreted, to have their meaning wrested and violenc'd. Can you think that the Majesty of Heaven will allow or endure that a creature should study or busie it self in perverting his words, in corrupting his meaning, in blending it and mixing it with the crude imaginations of their own braine? That Spirit which breath'd out the Word at first, and which convinces and satisfies the soul, that 'tis the Word of God; the very same Spirit is the Interpreter of it, he is the Commentator upon it. The Text is his, and the glosse is his; and whosoever shall call this a private spirit, must needs be a bold blasphemer, a Jesuit, an Antheist. But they that know what the Spirit of God is, will easily grant that the Spirit of God unsheathes his own sword, that he polishes Evangelical Pearles, that he anoints and consecrates the eye of the soul, for the welcoming and entertaining of such precious objects. 'Tis true indeed, that some explications are so impertinent and distorted, as that a prophane and carnal eye may presently discerne that there was either some violence or deceit used in them, as who cannot tell when any Author is extreamly vext and wrong'd? but if there be any such obscurity as may give just occasion of doubting and diffidence, who then

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can be fitter to clear and unfold it, then the Author himself? nay, who can explain his minde certainly but he himself? is it not thus in spirituals much rather? When God scatters any twilight, any darknesse there, is it not by a more plentiful shedding abroad of his own beams? such a knot as created understanding cannot unty, the edge of the Spirit presently cuts asunder; Nor yet is Providence wanting in external means, which by the goodnesse and power of God, were annexed as *figilla verbi*, miracles I mean, which are upon this account very suitably and proportionably subservient to Faith, they being above natural power, as revealed truths are above natural understanding. The one's above the hand of Nature, as the other's above the head of Nature; But Miracles, though they be very potent, yet they are not alwayes prevalent; for there were many spectators of Christs Miracles, which yet like so many *Pharaohs* were hardened by them: and some of them that beheld them, were no more moved by them, then some of them who onely hear of them; will not at all attend to them. So that only the seal of the Spirit can make a firme impression upon the soul, who writes his own Word upon the soul with a conquering and triumphant Sun-beam, that is impatient either of cloud or shadow. Be open therefore ye everlasting doors, and stand wide open ye intellectual gates, that the Spirit of Grace and Glory, with the goodly train of his revealed Truths may enter in. There's foundation for all this in a principle of nature; for we must still put you in minde of the concord that is betwixt Faith and Reason. Now this is the voice of Reason, that God can, and that none but God can assure you of his own minde; for if he should reveal his minde by a creature, there will still be some tremblings and waverings in the soul, unlesse he does withall satisfie a soul, that such a creature does communicate his minde truly and really as it is; so that ultimately the certainty is resolv'd into the voice of God, and not into the courtesie of a creature. This holy Spirit of God creates in the soul a grace answerable to these transcendent objects; you cannot but know the name of it, 'tis called Faith, *Super-naturalis forma fidei*, as *Mirandula* the younger stiles it, which closes and complies with every word that drops from the voice or pen of a Deity, and which

facilitates the soul to assent to revealed Truths; So as that with a Heavenly inclination, with a delightful propension it moves to them as to a centre. Reason cannot more delight in a common notion or a Demonstration, then Faith does in revealed Truth. As the Unity of a Godhead is demonstrable and clear to the eye of Reason, so the Trinity of Persons, that is, three glorious relations in one God, is as certain to an eye of Faith. 'Tis as certain to this eye of Faith that Christ is truly God, as it was visible to an eye both of Sense and Reason that he is truly man. Faith spies out the resurrection of the body; as Reason sees the immortality of the soul. I know there are some Authors of great worth and learning, that endeavour to maintain this Opinion, that revealed Truths, though they could not be found by Reason, yet when they are once revealed, that Reason can then evince them, and demonstrate them: But I much rather encline to the determinations of *Aquinas*, and multitudes of others that are of the same judgement, that humane Reason when it has stretcht it self to the uttermost, is not at all proportion'd to them, but at the best can give only some faint illustrations, some weak adumbrations of them. They were never against Reason, they were alwayes above Reason. 'Twill be employment enough, and 'twill be a noble employment too, for Reason to redeeme and vindicate them from those thornes and difficulties, with which some subtile ones have vext them and encompast them. 'Twill be honour enough for Reason to shew that Faith does not oppose Reason; and this it may shew, it must shew this; for else οἱ ἔσω, those that are within the inclosure of the Church will never rest satisfied, nor οἱ ἔξω, Pagans Mahumetans, Jewes, will ever be convinc'd. God indeed may work upon them by immediate revelation; but man can onely prevaile upon them by Reason; yet 'tis not to be expected, nor is it required, that every weak and new-borne Christian, that gives reall assent, and cordial entertainment to these mysterial truths, should be able to deliver them from those seeming contradictions which some cunning adversaries may cast upon them. There are some things demonstrable, which to many seem impossible, how much more easily may there be some matters of faith which every one cannot free from all difficulties? 'Tis sufficient

ficient therefore for such, that they so farre forth understand them, as to be sure that they are not against Reason, and that principally upon this account, because they are sure God has revealed them. And others that are of more advanced and elevated intellectuals, may give such explications of them, as may disentangle them from all repugnancy, though they cannot display them in their full glory. Nor must the multitude or strength and wit of opposers fright men out of their Faith and Religion. Though the major part of the world do disesteem and look upon them as meer contradictions; yet this being the censure of most unequal and incompetent Judges, is not at all prejudicial to their worth and excellency; for to most of the world they were never revealed so much as in an external manner; and to all others that refuse and reject them, they were never powerfully revealed by the irradiations of the Holy Ghost. So that one affirmative here is to be preferred before a whole heap of negatives; the judgement of one wise, enlighten'd, experienc'd, spiritualiz'd Christian is more to be attended to, then the votes and suffrages of a thousand gain-sayers; because this is undeniable, that God may give to one that Eye, that Light, that discerning power, which he does deny to many others. 'Tis therefore a piece of excessive vanity and arrogancy in *Socinus*, to limit and measure all Reason by his own. Nor does this put any uncertainty in Reason, but only a diversity in the improving of its one Lamp differs from another in glory; and withall it laies down an higher and nobler principle then Reason is: for in things meerly natural, every rational being is there a competent Judge, in those things that are within the Sphere and compasse of Reason, the Reason of all men does agree and conspire, so as that which implies an expresse and palpable contradiction, cannot be own'd by any; but in things above Nature and Reason, a paucity here is a better argument then a plurality; because Providence uses to open his Cabinets only for his Jewels. God manifests these mysterious secrets onely to a few friends, his Spirit whispers to a few, shines upon a few, so that if any tell us that Evangelical mysteries imply a contradiction, because they cannot apprehend them, it is no more then for a blinde man confidently to determine, that it involves a contradiction to say

there is a Sun, becauſe he cannot ſee it. Why ſhould you not as well think that a greater part of the world lies in Error, as that it lies in wickedneſſe? is it not defective in the choiceſt intellectuals, as well as in the nobleſt practicals? Or can any perſwade himſelf, that a moſt eminent and refined part of mankinde and (that which is very conſiderable) a Virgin-company which kept it ſelf untoucht from the pollutions of Antichriſt, upupon mature deliberation, for long continuance, upon many debatings, examinings, diſcuſſings, conſtant prayers unto God for the diſcovery of his minde, ſhould all this while embrace meere contradictions for the higheſt points of their Religion? or can any conceive that theſe Evangelical Myſteries were invented, and contriv'd, and maintain'd by men? Could the Head of a creature invent them? could the arme of a creature uphold them? have they not a divine ſuper-ſcription upon them? have they not an heavenly original? or can you imagine that Providence would have ſo bleſt and proſper'd a contradiction? as alwayes to pluck it out of the pawes of devouring adverſaries? When the whole Chriſtian world was ready to be ſwallowed up with Arrianiſme, dare any to ſay that God then prepar'd an Arke onely for the preſerving of a contradiction? Providence does not uſe to countenance contradictions, ſo as to let them ride in triumph over Truth. The moſt that any oppoſer can ſay, if he will ſpeak truth, is no more then this, that they ſeem to him to imply a contradiction; which may very eaſily be ſo, if he want an higher principle of faith, ſuitable and anſwerable to theſe matters of faith, both of them (the principle and object I mean) being ſupernatural, neither of them contranatural; for there is a double modeſty in Reaſon very remarkable: As it does not *multa aſſerere*, ſo it does not *multa negare*; as it takes very few things for certain, ſo it concludes very few for impoſſible; Nay, Reaſon, though ſhe will not put out her eye, for that's unnatural, yet ſhe will cloſe her eye ſometimes, that Faith may aime the better, and that's commendable: And Faith makes Reaſon abundant compenſation for this; for as a learned Authour of our own, and a great Patron both of Faith and Reaſon, does notably expreſſe it, Faith is a ſupply of Reaſon in things intelligible, as the

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imagination is of light in things visible. The imagination with her witty and laborious pensil drawes and represents the shapes, proportions and distances of persons and places, taking them only by the help of some imperfect description, and 'tis fain to stay here, till it be better satisfied with the very sight of the things themselves. Thus Faith takes things upon an heavenly representation and description, upon a Word, upon a Promise; it sees a heavenly *Canaan* in the Map, before an intellectual eye can behold it in a way of cleere and open vision; for men are not here capable of a present Heaven; and happinesse of a compleat and beaticall vision; and therefore they are not capable of such mysteries in their full splendour and brightnesse; for they would make it, if they were thus unfolded, but they now flourish only in the Lattices, as Christ himself the Head of these Mysteries; they do σκηνὴν ἐν ἡμῖν, they put a veile upon their face, out of pure favour and indulgence to an intellectual eye, lest it should be too much overcome with their glory; the veiles of the Law were veiles of obscurity, but the veiles of the Gospel are only to allay the brightnesse of it. 'Tis honour enough for a Christian, if he can but touch the hem of Evangelicall Mysteries, for he will never see a full Commentary upon the Gospel, till he can behold the naked face of his God. Yet the knowledge which he hath of him here, *imperfecta cognitio rerum nobilissimarum*, 'tis most pleasant and delicious. 'Tis better to know a little of God and Christ, then to see all the creatures in their full beauty and perfection. The gleanings of spirituals is better then the vintage of naturals and morals. The least spangle of happinesse is better then a globe of temporals. This sets a glosse and lustre upon Christian Religion, and highly commends the purity and perfection of it, above all other whatsoever, in that it hath τὸ βάθη τῆς θεᾶς. Christ tries all his followers by his own Sun-beams. Whereas the dull and creeping religion of *Mahomet* has nothing at all above Nature and Reason, though it may have many things against both; no need of Faith there, there are no Mysteries in his Alcoran, unlesse of deceit and iniquity. Nothing at all *nisi quod de facili, à quolibet mediocriter sapiente naturali ingenio cognosci potest*, as that solid Author very well observes. And therefore that stupid impostour did not seal his words with any miracles, for there was not one super-

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natural truth to be sealed, nor, could he have sealed it if it had been there, but only he prosecutes it with a sword. *Mahomets* Load-stone does not draw men, but his sword that conquers them; he drawes his sword, he bids them deliver up their souls, and tells them, that upon this condition he will spare their lives. *Signa illa quæ tyrannis & latronibus non desunt*, as he speaks notably. But the very principles of Christian Religion are attractive and magnetical, they enamour and command, they overpower the understanding, and make it glad to look upon such mysterious truths as are reflected in a glasse because it is unable to behold them πρόσωπον πρὸς πρόσωπον. This speaks the great pre eminence of Mount *Sion* above Mount *Sina*. In the Law you have *the Candle of the Lord* shining; in the Gospel you have the day-spring from on high, the Sun arising. Nature and Reason triumph in the Law, Grace and Faith flower out in the Gospel. By vertue of this wise and free dispensation, weak ones chiefly receive the Gospel, for they are as well able to believe as any other; nay, they are apter to believe then others. If it had gone only by the advancement of intellectuals, by the heightenings and clarifyings of Reason, who then would have been saved but the grandees of the world? the Scribes, the Pharisees, the Philosophers, the Disputers? but God has fram'd a way that confounds those heads of the world, and drops happinesse into the mouths of babes. There are some understandings that neither spin nor toile, and yet *Solomon* in all his wisdome and glory was not clothed like one of these: for this way of Faith 'tis a more brief and compendious way; *Longum iter per Rationem, breve per Fidem.* Very few understandings, much lesse all can demonstrate all that is demonstrable; but if men have a power of believing, they may presently assent to all that's true and certain. That which Reason would have been sweating for this many a year, Faith sups up the quintessence of in a moment. All men in the world have not equall abilities, opportunities, advantages of improving their Reason, even in things natural and moral, so that Reason it self tells us, that these are in some measure necessitated to believe others. How many are there that can't measure the just magnitude of a Star, yet if they will be-

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lieve an Aſtronomer, they may know it preſently, and if they be ſure that this Mathematician hath skill enough, and will ſpeak nothing but truth, they cannot then have the leaſt ſhadow of Reaſon to diſ-believe him. 'Tis thus in ſpirituals, ſuch is the weakneſſe of humane underſtanding *pro hoc ſtatu*, as that they are neceſſitated to believing here; yet ſuch is its happineſſe, that it hath one to inſtruct it who can neither deceive nor be deceived. God hath choſen this way of Faith, that he may ſtaine the pride and glory of man, that he may poſe his intellectuals, that God may maintaine in man great apprehenſions of himſelf, of his own incomprehenſibleneſſe, of his own Truth, of his own Revelations, as that he may keep a creature in a poſture of dependency, ſo as to give up his underſtanding, ſo as to be diſpoſed and regulated by him. And if a Cherubim be ambitious of ſtooping, if Angelical underſtanding do ſo earneſtly παρακύψαι, methinks then the ſons of men might fall down at the beautiful feet of Evangelical Myſteries, with that humble acknowledgement, *Non ſum dignus ſolvere corrigiam hujus myſterii.* Onely let thy Faith triumph here, for it ſhall not triumph hereafter; let it ſhine in time, for it muſt vaniſh in eternity. You ſee then that Reaſon is no enemy to Faith, for all that has been ſaid of Faith, it has been fetcht out of Reaſon. You ſee there are mutual embraces twixt the Law and the Goſpel; Nature and Grace may meet together, Reaſon and Faith have kiſſed each other.

X CHAP.

CHAP. XVII.

The light of Reason is a pleasant light.

'TIs *Lumen jucundum*; All light is pleasant, 'tis the very smile of Nature, the glosse of the world, the varnish of the Creation, a bright paraphrase upon bodies. Whether it discover it self in the modesty of a morning blush, and open its fair and Virgin eye-lids in the dawning of the day, or whether it dart out more vigorous and spritefull beams, shining out in its noon-day glory; whether it sport and twinckle in a Star, or blaze and glare out in a Comet, or frisk and dance in a Jewel, or dissemble and play the Hypocrite in a gloworm, or Epitomize and abbreviate it self in a spark, or shew its zeale and the ruddinesse of its complexion, n the yolk of the fire, or grow more pale, pining and consuming away in a Candle; however 'tis pleas'd to manifest it self, it carries a commanding lustre in its face, though sometimes indeed it be veil'd and shadowed, sometimes 'tis clouded and imprison'd, sometimes 'tis soyl'd and discolour'd. Who will not salute so lovely a beauty with a χαῖρε φῶς; welcome thou first-borne of corporeal beings, thou Lady and Queen of Sensitive beauties thou clarefier and refiner of the *Chaos*, thou unspotted beauty of the Universe. Let him be condemn'd to a perpetual night, to a fatal disconsolate grave, that is not enamour'd with thy brightnesse. Is it not a pleasant thing to behold a Sun? nay, to behold but a Candle, a deputed light? a vicarious light? the ape of a Sunbeam? Yet there are some superstitious ones that are ready to adore it; how devoutly do they complement with a Candle, at the first approach? how do they put off the hat to it, as if with the Satyr they meant to kisse it? You see how pleasant the light is to them; Nay, that learned Knight in his discourse of Bodies, tells us of one totally blinde, who yet knew when a candle came into the room, only by the quickning and reviving of his spirits. Yet this Corporeal light, 'tis but a shadow, 'tis but a black spot to set off the fairnes of intellectual brightnes. How pleasant is it to behold an intellectual Sun? Nay, to behold but the Candle of the Lord? How pleasant is this Lamp of Reason, πᾶν φυσικὸν ἡδύ. All the Motions and Operations of Nature are mix'd and season'd with sweetnesse; Every Entity 'tis sugared with some delight;

Every

Every being 'tis roll'd up in some pleasure. How does the inanimate Being clasp and embrace its Centre, and rest there as in the bosome of delight? how flourishing is the pleasure of vegetatives? Look but upon the beauty and pleasure of a flower. Behold the Lilies of the Valeys, (and the Roses of *Sharon,*) *Solomon* in all his Pleasure was not cloathed like one of these. Go then to sensitive Creatures, and there you meet with pleasures in a greater height and exaltation. How are all the *Individua* amongst them maintained by acts of pleasure? How are they all propagated by acts of pleasure? Some of them are more merry and chearfull then the rest. How pleasant and jocund is the Bird? How musical is it? How does it sing for joy? did you never see the fish playing in its element? did you never see it caught with a bait of pleasure? does not *Leviathan* sport in the sea, and dally with the waves? If you look up higher to rational Beings, to the sonnes of men, you'l finde there a more singular and peculiar kinde of pleasure, whilest they have both a taste of sensitive delight, and a participation of Intellectual. The soul and body enjoying a chaste and conjugal love, the pleasure of the soul is more vigorous and masculine, that of the body more soft and effeminate. The nobler any Being is, the purer pleasure it hath proportion'd to it. Sensitive pleasure it hath more of dregs; Intellectual pleasure it hath more of Quintessence. If pleasure were to be measured by Corporeal senses, the Brutes that are more exquisite in sense then men are, would by vertue of that, have a choicer portion of happinesse then men can arrive to, and would make a better sect of Epicureans then men are ever like to do. But therefore Nature hath very wisely provided that the pleasure of Reason should be above any pleasure of Sense; as much, and far more then the pleasure of a Bee is above the pleasure of the Swine. Have you not seen a Bee make a trade of pleasure, and like a little Epicure faring deliciously every day, whilest it lies at the brest of a flower, drawing and sucking out the purest sweetnesse? and because 'twill have variety of dishes and dainties, it goes from flower to flower, and feasts upon them all with a pure and spotlesse pleasure, when as the Swine in the mean time tumbles and wallowes in the mire, rolling it self in dirt and filthinesse. An Intellectual Bee that deflowers most elegant Authours, a leraned Epicure that sups up more Orient

pearles then ever *Cleopatra* did, one that delights in the embraces of truth and goodnes, hath he not a more refin'd and clarified pleasure, then a wanton Corinthian that courts *Lais*, then a soft *Sardanapalus* spinning amongst his Courtizans, then a plump *Anacreon*, in singing & dancing and quaffing & lascivious playing? Τῶν ἡδονῶν λέγω σωμάτικας, αἱ πρακτικῇ καὶ φιλοσόφῳ χαίροντι τῆς ψυχῆς δι' ὑπερβολὴν καὶ μεγεθος ἐναφανίζεσι, καὶ καταδεννύουσι· as the elegant Moralist hath it: and 'tis as if he had said, the delights of a studious and contemplative Athenian, or of a couragious and active Lacedemonian, is infinitely to be preferr'd before the pleasure of a delicate Sybarite, or a dissolved Persian. The delight of a Philosopher does infinitely surpasse the pleasure of a Courtier. The choicest pleasure is nothing but the *Effloreſcentia veri & boni*, there can be no greater pleasure, then of an understanding embracing a most clear truth, and of a will complying with its fairest good, this is ἐν θυμῷ χαίρειν, as the Greeks call it; or as the Latines *in sinu gaudere*; all pleasure consisting in that Harmonious Conformity and Correspondency, that a faculty hath with its object, 'twil necessarily flow from this, that the better & nobler any object is, the purer and stronger any faculty is, the neerer and sweeter the union is between them; the choicer must be the pleasure that ariseth from thence. Now intellectual Beings have the bravest object, the highest and most generous faculties, the strictest Love-knot and Union, and so can't want a pleasure answerable to all this. *Epicurus* himself (as that known Writer of the Philosophers lives, who himself also was a favourer and follower of the Epicurean Sect, does represent him) that grand master of pleasure, though sometimes he seeme to steep all pleasure in sense, yet upon more digested thoughts he is pleased to tell us, that the supreme delight is stor'd & treasur'd up in intellectuals. Somtimes indeed he breaks out into such dissolute words as these, ὃ γὸ ἐγὼγε ἔχω τὶ νοήσω, ἀγαθὸν ἀφαιρῶν μὲν τὰς διὰ χυλῶν ἡδονὰς τὰς δι' ἀφροδισίων, καὶ τὰς διὰ μορφῶν. I know no pleasure, saith he, if you take away the bribes and flatteries of lust, the enticings & blandishings of sense, the graces and elegancies of Musick, the kisses and embraces of *Venus*. But afterwards he is in a farre different and more sober strain, and seems to drop a pearl, though his auditors prov'd swine; his words were these, ὃ τὰς τῆς ἀσωμάτων ἡδονὰς, καὶ τὰς ἐν ἀπολαύσει κειμένας, I mean not (sayes he) the pleasures

pleasures of a Prodigal, or those that are situated in a carnal fruition, ἀλλὰ νήφων λογισμὸς καὶ τὸ μέγιστον ἀγαθὸν φρονησις I intend a rational pleasure, a prudential kinde of pleasure, which makes him lay down this for an Axiome, ἐκ ἔστιν ἡδέως ζῆν ἄνευ τοῦ φρονίμως καὶ καλῶς, that is, there can be no pleasure unlesse it be dipt in goodnesse, it must come bubbling from a fountain of Reason, & must stream out vertuous expressions & manifestations, and whereas other in their salutations were wont to write χαίρειν, he always writ εὐπραττειν. But that ingenuous Moralist whom I mentioned before, who could easily spy out the minde of *Epicurus*, and who was of greater candour and fairnesse then to wrong his opinion, doth yet so farre lay it open and naked to the world, as that he notably detects the follies and vanities of that voluptuous Philosopher in that golden Tractate of his, which he entitles ἐκ ἔστιν ἡδέως ζῆν κατ' Ἐπίκουρον. *Non potest suaviter vivere secundùm Epicuri decreta*, where he shews that this jolly Philosopher makes the body onely the proper centre of pleasure, and when he tells you that the minde hath a more rarified delight, he means no more then this, that the mind perceives the pleasure of sense better then the sense does, which makes the forementioned Author passe this witty censure upon them, τὼν ἡδονὼν καθάπερ οἶνον ἐκ τοῦ πυθμένος ἀγγεῖς διαχέοντες, they pour no pleasure upon the soul, but that which comes out of the impure and musty vessel of the body. The whole summe of *Epicurus* his Ethicks, which he stiles his Canonical Philosophy, is this, τὼν ἡδονὼν ἀρχὴν καὶ τέλος λέγομεν τὴν μακαρίως ζῆν, that pleasure was the (α) and (ω) of all happinesse. To this purpose he wrote a multitude of books, and scattered them like so many of his Atomes, and the greedy appetite of his licencious followers was easily caught with these baits of pleasure, which made his opinions to be stiled *meretricia dogmata* that url'd their locks, that painted their faces, that open'd their naked breasts, that cloath'd themselves in soft and silken apparel, to see if they could thus entice the world; they were δογματικαὶ σειρῆνες that with a melting and delicate voice did endeavour to soften and win upon the hearts of men as much as they could; the quintessence of all his doctrine was this, *Dux vitæ dia voluptas*, as *Lucretius* the Epicurean Poet sings. The practice of that frolick professour of pleasure, did sufficiently explain and comment upon his minde. His dwelling was in a garden, a fit place to crown

with

with Rose-buds, δρέπειν κορυφὰς to crop the tops of pleasure, to let no flower of the spring passe untoucht of him; here he was furnish'd with all his voluptuous accommodations, and he might spread like a green and flourishing Bay-tree; But amongst all his pleasure me thinks none should envie that (which yet the Writer of his life is pleased to observe) that he was wont δὶς τ' ἡμέρας ἐμεῖν ἀπὸ τροφῆς, to vomit twice a day constantly after meales, by vertue of his excessive luxury. O rare Philosopher! that Head of a vomiting Sect, that lickt uphis and their own filthinesse. Is this the work of an Athenian? is this his mixingof vertue with pleasure? will he call this ζῶν ἡδέως; sure he will not call this ζῶν φρονίμως; yet his death was very conformable to his life, for he expir'd with a cup of wine at his mouth, which puts me in minde of the end of the other carousing Epicure, that merry Greek *Anacreon*; who by a most emphatical *Tautopathy* was chok'd with the husk and kernel of a Grape. So soone does the pleasure of an Epicure wither, so soone are his resolves blasted, he eats, and drinks, and dies before to morrow, αἱ ἡδοναὶ καθάπερ ἀὐραι, &c. they seeme to refresh and fan the soul with a gentle breath, but they are not certain, not durable. Those corporeal delights (as that florid Moralist *Plutarch* tells us) ἐξάπτειν ἅμα καὶ σβέσιν ἐν σαρκὶ λαμβάνειν, like so many sparks, they make a crack and vanish; like some extemporary meteors, they give a bright and sudden coruscation, and disappear immediately. The pleasures of taste are but *in fine palati*, as that famous Epicure *Lucretius* tells us. Whereas intellectuall joy shines with a fixt and undecaying brightnesse, and though these ἡδοναὶ ἔξω γεγραφόμεναι (as *Plato* calls them elegantly) these outward pictures of pleasure, though they lose their glosse and colour, yet the inward face of delight maintains its original and primitive beauty. Sensitive pleasure is limited and contracted to the narrow point of a τὸ νῦν, for sense hath no delight but by the enjoyment of a present object, when as intellectual pleasure is not at all restrained by any temporal conditions, but can suck sweetnesse out of time past, present, and to come; the minde does not only drink pleasure out of present fountaines; but it can taste those streams of delight that are run away long ago, and can quench its thirst with those streams, which as yet run under ground. For does not memory (which therefore *Plato* calls ἀνάπαυσιν σωτηρίαν) does it not reprint and repeat former pleasure?

and

and what's hope but pleasure in the bud? does it not antedate and prepossess future delight? Nay, by vertue of an intellectual percolation, the waters of *Marah* and *Meribah* will become sweet and delicious. The minde can extract honey out of the bittereſt object when 'tis past, how else can you construe it, *Hæc olim meminiſſe juvabit*? Corporeal pleasure 'tis but drossie and impure, the wine 'tis dasht with water, there is a γλυκυπικρότης (as *Plato* in his *Philebus* that book of pleasure doth very plainly and fully explain it) and the instance that there *Socrates* gives, is a quenching of thirst, where there's a very intimate connexion betwixt vexation and satisfaction. Tell me, you that crown your selves with Rose-buds, do you not at the same time crown your selves with thorns? for they are the companions of Rose-buds. But intellectual, pleasure, 'tis ἀλυπος, ἀπαθής, εἰλικρινής, clear and crystalline joy there's no mud in it, no feculency at all. Men are asham'd of some corporeal pleasures, the crown of Roses 'tis but a blushing crown, but who are blusht at intellectual delights? *Epicurus* his Philosophy was very well term'd νυκτερεινη φιλοσοφια, 'twas afraid to come to the light; whereas intellectual pleasure need not fear the light, or the Sun-shine. Men faint and languish with sensitive pleasures, *Membra voluptatis dum vi labefacta liqueſcunt* (as *Lucretius* himself upon much experience acknowledges.) *Laſſata viris nondum ſatiata*, as the Satyrist speaks of the eminent wanton. Nay, such is the state and temper of the body, σωματος φαυλότης ἡ ἀφία, as that it will better endure extreme grief, then exceſſive pleasure. Did you ne're hear of the soft Sybarite, who complain'd in the morning of his weariness, and of his pimples, when he had lien all night only upon a bed of Roses? but who ever was tir'd with intellectual pleasure? who ever was weary of an inward complacency? or who er'e surfetted of rational joy? Other pleasures ingratiate themselves by intermission, *Voluptates commendat rarior uſus*, whereas all intellectuals heighten and advance themselves by frequent and constant operations. Other pleasures do but emasculate and dispirit the soul, they do not at all fill it and satisfie it. *Epicurus* may fill his with one of his atomes, as well as with one of his pleasures. Whereas rational pleasure fills the soul to the brim; it oiles the very members of the body making them more free and cheerful; Nay, speculative delight

will

will make abundant compensation for the want of sensitive; 'twill turne a wildernesse into a Paradise. 'Tis like you have read of the Philosopher that put out his eyes, that he might be the more intent upon his study; he shuts his windows that the candle might shine more clearly within; and though he be rather to be wondered at, then to be followed or commended, yet he did proclaim thus much by this act of his, that he preferred one beame of intellectual light before the whole glory of this corporeal world; How have some been enamoured with the pleasure of Mathematicks? When, saies *Plutarch*, did any Epicure cry out Βίβρωκα with so much joy as *Archimides* did εὕρηκα? How have some Astronomers built their nests in the Stars? and have scorn'd to let any sublunary pleasures rend their thoughts from such goodly speculations? the worst of men in the mean time glut themselves with sensitive pleasure, χάιρουσιν οἱ ἀφρονες ὅταν οἱ δειλοὶ καὶ οἱ κακοὶ (as he in *Plato* speaks.) *Apollo* laughs but once in a yeere, when as a fool laughs all the yeer long. And 'tis a great deal more consonant to sound Philosophy that rationality should be the spring of inward pleasure, then of outward risibility. Amongst all mental operations reflex acts taste Pleasure best, for without some self-reflexion men cannot tell whether they rejoyce or no; now these acts are the most distant and remote from sense, and are the highest advancements of Reason: true pleasure, 'tis *res severa* (as the grave Moralist *Seneca* speaks) and 'tis *in profundo*, where truth and goodnesse those twin-fountains of pleasure are. Sensitive pleasure makes more noise and crackling, when as mental and noëtical delight, like the touches of the Lute, make the sweetest and yet the stillest and softest musick of all. Intellectual vexations have most sting in them, why then should not intellectual delights have most honey in them? Sensitive pleasure 'tis very costly, there must be χορηγία πολυτελὴς, much preparation and attendance, much plenty and variety, *Parcentes ego dexteras odi, sparge Rosas*, 'tis too dear for every one to be an Epicure, 'tis a very chargeable Philosophy to put in practice, whereas rational delight freely and equally diffuses it self, you need not pay any thing for fountain-pleasure, the minde it self proves a *Canaan* that flows with milk and honey, other pleasure a sick man cannot relish, an old man cannot embrace it. *Barsillai*

saies

saies he's too old to taste the pleasures of the Court. A Crown of *Rose*-buds does not at all become the gray head. But this noëtical pleasure 'tis a delight fit for a Senator, for a *Cato*, 'tis an undecaying, a growing pleasure, 'tis the only pleasure upon the bed of sickness; the minde of him that has the gowt may dance, 'tis the staffe for old age to leane upon; these are the *rosæ in hyeme*, the delights of old ago, how much is the pleasure of a wise *Nestor* above the pleasure of a wanton *Menelaus?* The more rational & spiritual any being is, the larger capacity it has of pleasure. Νῆς ὅτι βασιλεὺς ἐφιτῦ ἠ γῆς (saith *Ploto;*) and in a commendable sense it does *Terram cœlo miscere*, and extract what sweetnesse it can out of both. The purer Arts, the nobler Sciences have most pleasure annext to them, when as Mechanical Arts are more sordid and contemptible, being conversant about sensitive and corporeal objects. Seeing and hearing are the most pleasurable senses, because they receive their objects in a more spiritual and intentional manner, and are deservedly stil'd by the Naturalist *sensus jucunditatis*. Other senses are more practical, but these are more contemplative. Φάμεν γὰ ὁρᾶματα ἠ ἀκούσματα εἶναι ἡδέα, as *Aristotle* tells us; for these are the *sensus disciplinæ*, they are the ἀυλάγελοι *mentis*, they contribute most to Reason. The more any object is spiritualized, the more delightful it is; there's much delight in the Tragical representation of those things which in reality would be sights full of amazement and horror. The ticklings of fancy are more delightfull then the touches of sense. How does Poetry insinuate and turne about the mindes of men? *Anacreon* might take more delight in one of his Odes, then in one of his Cups; *Catullus* might easily finde more sweetnesse in one of his Epigrams, then in the lips of a *Lesbia*. *Sappho* might take more complacency in one of her Verses, then in her practices. The nearer any thing comes to mental joy, the purer and choycer it is. 'Tis the observation not only of *Aristotle*, but of every one almost, Ἔνια δὲ τερπει καινὰ ὄντα. Some things delight meerly because of their novelty, and that surely upon this account, because the minde which is the spring of joy, is more fixt and intense upon such things. The Rose-bud thus pleases more then the blown Rose. This noëtical pleasure doth quietly possesse and satiate the soul, and gives a

compos'd and Sabbatical rest. So that as the forementioned Philosopher has it, χαίροντες σφόδρα ὁ πάνυ δρῶμεν ἕτερον. Men that are took up with intellectual joy trample upon all other inferiour objects. See this in Angelical pleasure; those Courtiers of heaven much different from those on earth, neither eat nor drink, nor come neere, nor desire to come neere any carnal pleasures. The painted and feigned heaven of a *Mahomet*, would prove a real hell to an Angel or glorified Saint. He plants a fools paradise of his own, there are trees of his own setting and watering, the fat and juicy Olive, the wanton and sequacious Ivy, and though he would not allow them Vines on earth (such was his great love of sobriety) yet he reserves them for heaven; what means that sensual and sottish impostor, to give notice of heaven by an Ivy-bush? Does he think that Goates and Swine, that *Mahomets* must enter into the new *Jerusalem*? This is just such a pleasure and happinesse as the Poets, that loose and licentious generation fancied and carved out as most agreeable to their Deities. They poure them out *Nectar*, they spread them atable, they dish out *Ambrosia* for them, they allow them an *Hebe*, or a *Ganymede* to wait upon them. and do plainly transforme them to worse then sensitive beings, such is the froth of some vain imaginations; such is the scum of some obscene fancies, that dare go about to create an Epicurean Deity, conformable to their own lust and vile affections. Judge in your selves, are these pleasures fit for a supreme being? is there not a softer joy? is there not a more downy happinesse for a spiritual being to lay its head upon? That Conqueror of the world had far wiser and more sober thoughts, when he distinguisht himself from a Deity by his sleep and lust. And I began to admire the just indignation of *Plato*, who (though neither he himself (unless he be mis-reported) could content himself with intellectual pleasure, no nor yet with natural, yet he) would banish from the *Idea* of his Commonwealth all such scandalous and abominable Poetry, as durst cast such unworthy and dishonourable aspersions upon a Deity, and make their god as bad as themselves, as if they were to draw a picture of him by their own faces and complexions. Yet as all other perfections, so the perfection of all true and real

pleasure,

pleasure, is enjoyed by God himself in a most spiritual and transcendent manner. That which is honour with men, is glory with him; that which we call riches, is in him his own excellency. His creatures which are very properly (as the Philosopher stiled riches) πλῆθος ὀργάνων, all serviceable and instrumental to him, and so that which amongst men is accounted pleasure, is with him that infinite satisfaction, which he takes in his own Essence, and in his own operations. His glorious decrees and contrivances, they are all richly pregnant with joy and sweetnesse. Every providential dispensation is an act of choicest pleasure; the making of all beings, nay, of all irregularities contribute to his own glory, must needs be an act of supreme and sovereigne delight. The laughing his enemies to scorne, 'tis a pleasure fit for infinite justice; the smiling upon his Church, the favouring and countenancing of his people, 'tis a pleasure fit for mercy and goodnesse; Miracles are the pleasure of his omnipotency, varieties are the delight of his wisdome; Creation was an act of pleasure, and it must needs delight him to behold so much of his own workmanship, so many pictures of his own drawing; Redemtion was an expression of that singular delight and pleasure which he took in the sons of men. Such heaps of pleasures as these, are never enter'd into the minde of an *Epicurus*, nor any of his grunting Sect, who very neer border upon Atheisme, and will upon no other termes and condition grant a Deity, unlesse they may have one of their own modelling and contriving, that is, such a being as is wholly immerst in pleasure, and that such a pleasure as they must be Judges of; a being that did neither make the world, nor takes any care of it; for that they think would be too much trouble to him, too great a burden for a Deity, 'twould hinder his pleasure too much. May they not a great deal better tell the Sun, that it's too much trouble for it to enlighten the world? may they not better tell a Fountaine that it's too much pains for it to spend it selfe in such liberal eruptions, in such fluent communications? Or shall naturall agents act with delight *ad extremum virium*, and shall not an infinite, and a free, and a rational agent choose such operations as are most delightfull to him? would not *Epicurus* himself choose his own pleasure? and will he not allow a Deity the same priviledge? will he offer to set limits to a

being which he himself acknowledges to be above him? must he stint and prescribe the pleasures of a God? and measure out the delights of the first being? Who should think that an Athenian, that a Philosopher could thus farre dimme *the Candle of the Lord*? and could entertain such a prodigious thought as this, that the Sun it self is maintain'd with the same Oile, as his decayed and corrupted Lamp is? That gallant Moralist *Plutarch* does most notably lay the axe to the root of this abominable Error, for, saith he, If *Epicurus* should grant a God in his full perfections, he must change his life presently, he must be a swine no longer, he must uncrown his rosy head, and must give that practical obedience to the dictates of a God which other Philosophers are wont to do, whereas he looks upon this as his faireſt Rose-bud, as the most beautiful flower in his garden of pleasure, that there's no providence to check him, or bridle him; that he is not so subject or subordinate as to stand in awe of a Deity. But that brave Authour (whom I commended before) shews the inconsistency of this tenent with true and solid pleasure; For grant, O Epicure, that thou doest noe care for a Deity in a calme, yet what wilt thou do in a storme? when the North-winde blows upon thy garden, and when the frost nips thy tender Grapes. Thou dost not care for him in the spring, but wouldst thou not be glad of him in the winter? will it be a pleasure then that thou hast none to help thee? none to guide thee? none to protect thee? Suppose a Ship ready to be split upon a rock, or to be soop't up of a wave, would this then be a comfort and encouragement to it, or would it take pleasure in this, μήτε πνὰ κυβερνήτην ἔχειν μήτε τοὺς Διοσκούρους, that it has no Pilot to direct it, it has no tutelar Deities to minde the welfare of it? but it must rush on as well as it can; thou blinde and fond Epicure, thou knowest not the sweetnesse of pleasure, that might be extracted out of providence, which is not φοβερόν τι σκύθρωπον, 'tis not a supercilious and frowning authority, but 'tis the indulgent and vigilant eye of a Father, 'tis the tender and affectionate care of a Creator. One blossome of Providence hath more joy and pleasure in it, then all thy Rose-buds. Where is there more delight then in the serving of a God? Look upon the Sacrifices, what mirth and feastings are there? ἀλλ' ἐκεῖνα σκιὰν ἔχει ὄπτησις καὶ κρεῶν τὸ εὐφρόσυνον ἐν ταῖς ἑορταῖς, 'Tis not

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the abundance of wine, nor the abundance of provision that makes the joy and pleasure there, ἀλλὰ ἡ ἐλπὶς ἀγαθὴ καὶ δόξα τοῦ παρεῖναι τὸ θεὸν, ἐυμενῆ καὶ δέχεσθαι τὰ γινόμενα κεκρεισμένως, it's the presence of a propitious Deity, accepting and blessing his worshippers, that fills the heart with greater joy then an Epicure is capable of. Never was there a Sect found out that did more oppose true pleasure, then the Epicureans did; they tell us that they take pleasure in honour, τὸ ἐυδοξίαν ἡδὺ ἡγῆνται, they look upon it as a lovely and delightful thing; yet by these tenents and practices of theirs, they quite staine and blot their honour, & so lose that piece of their pleasure which they pretend to. They say (if you'l believe them) that they take pleasure in friends, when as yet they constitute friendship, only κατὰ τὸ κοινωνίαν ἐν ταῖς ἡδοναῖς, they must be boon companions, that must drink and be merry together. and run into the same excesse of riot. Have not sensitive creatures as much friendship as this amounts to? They tell us they love the continuation of pleasure, why then do they deny the immortality of the soul? Δεῖ τὸν αἰῶνα μὴ εἶναι, 'tis the voice of *Epicurus* and his swinish Sect, There must be no eternity. What? are they afraid their pleasure should last too long? or are they conscious (as they may very well be) that such impure pleasure is not at all durable? Δεῖ δὲ ἐκ δὶς γίνεσθαι, 'tis the voice of the same impure mouth, There is no repetition of life: what's he afraid of having his pleasures reiterated? does he not expect a crown of Rose-buds the next spring? or is he so weary (as well he may be) of his pleasure, as that he will preferre a non entity before it? This sure was the minde and desire of that Epicurean Poet *Lucretius*, though a Roman of very eminent parts, which yet were much abated by a *Philtrum* that was given him; a just punishment for him, who put so much of his pleasure in a cup; and this desperate slighter of Providence, at length laid violent hands vpon himself. Are any of you enamour'd with such pleasure as this? you see what's at the bottome of an Epicures cup: you see how impatient a rational being is of such unworthy delights, and how soon 'tis cloy'd with them. You see the misery of an Epicure, whose pleasure was only in this life, and yet would not last out this life neither. But all rational pleasure, tis not of a span long, but reaches to perpetuity. That Moralist whom I have so often men-

tioned, reckons up whole heaps of pleasure, which spring from the continuation of the soul. Αὖλαρ ἐγὼ κἀ' ἐκεῖθι φίλε μεμνήσεμ' ἑταίρε. There (saies he) shall I have the pleasure of seeing all my friends again, there I shall have the pleasure of more ennobled acts of Reason; γλυκὺν γεύσας τὸν αἰῶνα, there shal I taste the so much long'd for sweetnesse of another world. ἐνθὲ ὁ Κέρβερος, ἐνθὲ ὁ κἀκυτὸς, &c. The fear of future misery cannot more terrifie a guilty soul (the fear of which 'tis like made *Epicurus* put off all thoughts of another life as much as he could, for else the fear of that would have been a worm in his Rose-bud of pleasure; but the fear of that has not more horrour and amazement in it,) then the hope of future happinesse has joy and delight annext to it.

Hoc habet animus Argumentum Divinitatis, quod eum divina delectant, as that serious Moralist *Seneca* speaks most excellently. The soul by the enjoyment of God comes neer the pleasure of God himself.

The Platonists tell us that *Voluptatis Generatio fit ex infiniti & finitic opulatione*, because the object of real pleasure must be αὐτάρκες, τέλειον, ἱκανον, καθαρὸν, νοητὸν, μονοειδὲς, ἀδιάλυτον, τὸ ὄντως ἀγαθόν. An intellectual eye married to the Sun, a naked will swimming, and bathing it self in its faireſt good, the noblest affections leaping and dancing in the purest light, this speaks the highest *apex* and eminency of noëtical pleasure; yet this pleasure of heaven itself, though by a most sacred and intimate connexion; it be unseparably conjoyn'd with happinesse, yet 'tis not the very essence and formality of it, but does rather flow from it by way of concomitancy and resultancy.

That which most oppose this pleasure, is that prodigious and anomalous delight (not worthy the name of delight or pleasure) which damn'd spirits and souls degenerate farre below the pleasure of *Epicurus*, that delight which these take in wickedness, in malice, in pride, in lies, in hypocrisie; all which speaks them the very excrements of *Beelzebub*, the Prince of Devils. But you that are genuine Athenians, fill your selves with noëtical delights, and envie not others their more vulgar Beotick pleasures; enive not the rankness of their Garlick and Onions, whilest you can feed and feast upon more

Spiritual

Spiritual and Angelical dainties. Envy not the wanton Sparrows, nor the lascivious Goats, as long as you can meet with a purer and chaster delight in the virginity of intellectual embraces.

Do you devour with a golden Epicurisme, the Arts and Sciences, the spirits and extractions of Authors; let not an Epicure take more pleasure in his garden then you can do in your studies; you may gather flowers there, you may gather fruit there. Convince the world that the very pith and marrow of pleasure does not dwell in the surface of the body, but in a deep and rationall centre. Let your triumphant reason trample upon sense, and let no corporeal pleasures move you or tempt you, but such as are justly and exactly subordinate to Reason; you come to *Athens* as to a fountain of learned pleasure; you come hither to snuffe *the Candle of the Lord* that is within you, that it may burne the clearer and the brighter. You come to trim your Lamps, and to pour fresh Oile into them; your very work and employment is pleasure. Happy Athenians (if you knew your own happinesse.) Let him be condemn'd to perpetuall folly and ignorance, that does not preferre the pleasant light of *the Candle of the Lord* before all the Pageantry of sensitive objects, before all the flaunting and Comical joy of the world.

Yet could I shew you a more excellent way; for the pleasures of natural reason are but husks in comparison of those Gospeldelights, those mysterious pleasures that lie hid in the bosome of a Christ; those Rose-buds that were dy'd in the blood of a Saviour, who took himself the Thornes, and left you the Roses. We have only lookt upon the pleasure of a Candle, but there you have the Sun-shine of pleasure in its full glory.

CHAP.

CHAP. XVIII.

The light of Reason is an ascendent light.

'TIS *Lumen ascendens* ——— ὃν ἄφελεν ἀιθέρι Ζεὺς Ἐννύχιον μετ' ἄεθλον ἄγειν ἐς ὁμήγυιν ἄστρων, as *Musæus* sings in the praise of *Hero's* Candle. Yet I mean no more by this, then what that known saying of St. *Austin* imports, *Fecisti nos (Domine) ad te, irrequietum erit cor nostrum donec redit ad te.* The Candle of the Lord it came from him, and 'twould fain returne to him. For an intellectual Lamp to aspire to be a Sun, 'tis a lofty straine of that intolerable pride which was in *Lucifer* and *Adam*: but for *the Candle of the Lord*, to desire the favour, and presence, and enjoyment of a beatifical Sun, this is but a just and noble desire of that end which God himself created it for. It must needs be a proud and swelling drop that desires to become an Ocean; but if it seeks onely to be united to an Ocean, such a desire tends to its own safety and honour. The face of the soul naturally looks up to God, *cœlúmque tueri Jussit, & erectos ad sidera tollere vultus*, 'tis as true of the soule as of the body. All light loves to dwell at home with the Father of Lights. Heaven 'tis *Patria luminum*, God has there fixt a Tabernacle for the Sun, for 'tis good to be there, 'tis a condescension in a Sunbeam that 'twill stoop so low as earth, and that 'twill gild this inferiour part of the world; 'tis the humility of light that 'twill incarnate and incorporate it self into sublunary bodies; yet even there 'tis not forgetful of its noble birth and original, but 'twill still look upwards to the Father of lights. Though the Sun cover the earth with its healing and spreading wings, yet even those wings love to flie aloft, and not to rest upon the ground in a sluggish posture. Nay, light when it courteously salutes some earthly bodies, it usually meets with such churlish entertainment, as that by an angry reverberation, 'tis sent back againe; yet in respect of it self 'tis many times an hap-

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py reflection and rebound, for 'tis thus neceſſitated to come neerer heaven. If you look but upon a Candle, what an aſpiting and ambitious light is it? though the proper figure of flame be Globular and not Pyramidal, (as the noble *Verulam* tells us in his Hiſtory of Nature) which appeares by thoſe celeſtial bodies, thoſe fine and rarified flames, (if we may ſo call them with the Peripateticks leave) that roll and move themſelves in a globular and determinate manner: yet that flame which we uſually ſee puts on the forme of a Pyramide, occaſionally and accidentally, by reaſon that the aire is injurious to it, and by quenching the ſides of the flame cruſhes it, and extenuates it into that form, for otherwiſe 'twould aſcend upwards in one greatneſſe, in a rounder and compleater manner. 'Tis juſt thus in *the Candle of the Lord*; Reaſon would move more fully according to the ſphere of its activity, 'twould flame up towards heaven in a more vigorous and uniforme way, but that it is much quencht by that ἐυπερίςατος ἁμαρτία, and the unrulineſſe of the ſenſitive powers will not allow it its full ſcope and liberty, therefore 'tis fain to ſpire up, and climbe up as well as it can in a Pyramidal forme, the bottome and baſis of it borders upon the body, and is therefore more impure and feculent; but the *apex* and *cuſpis* of it catches at heaven, and longs to touch happineſſe, thus to unite it ſelf to the fountaine of light and perfection. Every ſpark of Reaſon flies upwards, this divine flame fell down from heaven, and halted with its fall, (as the Poets in their Mythology, tell us of the limping of *Vulcane*,) but it would fain aſcend thither again by ſome ſteps and gradations of its own framing.

Reaſon 'tis ſoon weary with its fluttering up and down among the creatures, *the Candle of the Lord* does but waſte it ſelfe in vaine in ſearching for happineſſe here below. Some of the choiceſt Heathens did thus ſpend their Lamps, and exhauſt their Oile, and then at length were faine to lie down in darknſſe and ſorrow; their Lamps did ſhew them ſome glimmering appearances of a *Summum Bonum* at a great diſtance, but it did not ſufficiently direct them in the way to it, no more then a Candle can guide a traveller that is ignorant of his way. You may ſee ſome of the more ſordid Heathen toyling and ſearching with

their Candle in the mines and treaſuries of riches, to ſee if they could ſpy any veine of happineſſe there, but the earth ſaith, 'T s not in me. You may ſee others among them feeding and maintaining their Candle with the aire of popular applauſe, ſucking in the breath and eſteem of men, till at the length they perceived that it came with ſuch uncertain blaſts, as that they choſe rather to cloyſter themſelves up in a Lanthorn, to put themſelves into ſome more reſerved and retired condition, rather then to be expoſed to thoſe tranſient and arbitrary blaſts, which ſome are pleaſed to entitle and ſtile by the name of honours. You might ſee ſome of them pouring the Oile of gladneſſe into their Lamps, till they ſoon perceived that voluptuous exceſſe did but melt and diſſolve the Candle, and that pleaſures like ſo many thieves, did ſet it a blazing, and did not keep it in an equal ſhining. You might behold others, and thoſe the moſt eminent amongſt them, ſnuffing their Candles very exactly and accurately, by improving their intellectuals, and refining their morals, till they ſadly perceived that when they were at the brighteſt, their Candles burnt but dimly and blewly, and that for all their ſnuffing, they would relapſe into their former dulneſſe. The ſnuffings of Nature and Reaſon will never make up a day, nor a Sun-ſhine of happineſſe; all the light that did ſhine upon theſe Ethiopians, did only diſcover their own blackneſſe, yet they were ſo enamour'd with this natural complexion, as that they look't upon't as a piece of the pureſt beauty.

Nature *Narciſſus*-like loves to look upon its own face, and is much taken with the reflexions of it ſelf. What ſhould I tell you of the exceſſive and hyperbolical vapourings of the Stoicks in their adoring and idolizing of Nature, whileſt they fix their happineſſe in the τὰ ἐφ' ἡμῖν, in their own compaſſe and ſphere; theſe were (as I may ſo terme them) a kinde of Phariſees among the Heathen, that ſcorn'd precarious happineſſe, like ſo many arbitrary and independent beings; they reſolv'd to be happy how they pleas'd, and when they liſt. Thus do fond creatures boaſt of their decayed Lamps, as if they were ſo many Sunnes, or at leaſt Stars of the firſt magnitude. The Stoicks ſpoke this more loudly, yet the reſt

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of the Heathen whiſpered out the ſame, for they were all of the Poets minde,—*Natura beatis Omnibus eſſe dedit, ſi quis cognoverit uti.* And they would all willingly ſubſcribe to thoſe words of *Saluſt. Falsò de natura queritur humanum genus*, which indeed if underſtood of the God of Nature, they were words of truth and loyalty; but if they meant them (as certainly they did) of that ſtrength which was for the preſent communicated to them, they were but the Interpreters of their own weakneſſe and vanity. Yet 'tis no wonder to hear any of the Heathen Rhetoricating in the praiſe of Nature; it may ſeem a more tolerable piece of gratitude in them to amplifie and extol this gift of their Creatour; 'tis no wonder if ſuch a one admire a Candle, that ne're ſaw a nobler light. But for ſuch as are ſurrounded and crown'd with Evangelical beams, for men that live under Goſpel-Sun-ſhine, for them to promiſe themſelves and others, that they may be ſaved by the light of a Candle, a Stoick, an Academick, a Peripatetick ſhall enter into heaven before theſe. Yet I finde that in the very beginning of the fifth Century, *Pelagius* an high Traitor againſt the Majeſty of Heaven, ſcattered this dangerous and venomous Errour, endeavouring to ſet the Crown upon Natures head, and to place the creature in the throne of God and grace. The learned *Voſſius* in his *Hiſtoria Pelagiana* (a book full fraught with ſacred Antiquity) gives us this brief repreſentation of him, that he was, *humani arbitrii decomptor, & Divinæ Gratiæ contemptor*, a trimmer of Nature, and an affronter of grace. His body was the very type of his ſoul, for he wanted an eye, he was but μονόφθαλμος: to be ſure he wanted a ſpiritual eye to diſcerne the things of God. He was a *Scot* by Nation, a Monk by profeſſion, a man exemplary in Morals, and not contemptible for learning; for though *Hierom* vilifie him in reſpect of both, yet *Chryſoſtome* gives him a ſufficient *Commendamus*, and *Auguſtine* himſelf will ſet his hand to it, that learned adverſary of his full of grace and truth, and the very hammer that broke his flinty and rebellious Errour in pieces. If you would ſee the riſe, and progreſſe, and variations of this Errour, how it began to bluſh and put on more modeſty in Semipelagianiſme; how afterwards it cover'd its nakedneſſe

with some Popish fig-leaves; how at length it refin'd it self, and drest it self more handsomely in Arminianisme, you may consult with the forementioned Author, who kept a relique of his Pelagian History in his own breast, whilest it left upon him an Arminian tincture. This spreading Errour leaven'd the great lump and generality of the world, as the profound *Bradwardin* sighs, and complaines; *Totus penè mundus post* Pelagium *abiit in errorem*: for all men are borne Pelagians; Nature is predominant in them: it has took possession of them, and will not easily subordinate it self to a superiour principle. Yet Nature has not such a fountain of perfection in it selfe, but that it may very well draw from another; this Heathenish principle after all its advancements and improvements, after all its whitenings and purifyings, it must stand but afarre off in *Atrio Gentium*, it cannot enter into the Temple of God, much lesse into the *Sanctum Sanctorum*, it cannot pierce within the veile.

The ennoblement of intellectuals, the spotlesse integrite of Morals, sweetnesse of dispositions, and the candor of Nature, they are all deservedly amiable in the eye of the world. The Candle of *Socrates*, and the Candle of *Plato*, the Lamp of *Epictetus*, they did all shine before men, and shine more then some that would fain be call'd Christians. Nature makes a very fine shew, and a goodly glittering in the eye of the world, but this Candle cannot appear in the presence of a Sunne; all the paintings and varnishings of Nature, they please and enamour the eyes of men, but they melt away at the presence of God. The Lamp of a Moralist may waste it self in doing good to others, and yet at length may go out in a snuffe, and be cast into utter darknesse. The harmonious composing of natural faculties, the tuning of those spheres, will never make up an heaven fit for a soul to dwell in. Yet notwithstanding whatsoever is lovely in Nature is acceptable even to God himself, for 'tis a print of himself, and he does proportion some temporal rewards unto it; the justice of an *Aristides*, the good lawes of a *Solon* or a *Lycurgus*, the formal devotion of a *Numa Pompilius*, the prudence of a *Cato*, the courage of a *Scipio*, the moderation of a *Fabius*, the

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publick ſpirit of a *Cicero*, they had all ſome rewards ſcattered among them. Nor is there any doubt but that ſome of the Heathen pleaſed God better then others. Surely *Socrates* was more lovely in his eyes then *Ariſtophanes*, *Auguſtus* pleaſed him better then *Tiberius*, *Cicero* was more acceptable to him then *Catiline*, for there were more remainders of his image in the one then in the other, the one was of purer and nobler influence then the other. *Minùs malus reſpectu pejoris eſt bonus*, the one ſhall have more mitigations of puniſhment then the other; *Socrates* ſhall taſte a milder cup of wrath, when as *Ariſtophanes* ſhall drink up the dregs of fury; if divine juſtice whip *Cicero* with rods, 'twill whip *Catiline* with Scorpions. An eaſier and more gentle worme ſhall feed upov *Auguſtus*, a more fierce and cruel one ſhall prey upon *Tiberius*; if Juſtice put *Cato* into a priſon, 'twill put *Cethegus* into a dungeon. Nor is this a ſmall advantage that comes by the excellencies and improvements of Nature, that if God ſhall pleaſe to beautifie and adorne ſuch an one with ſupernatural principles, and if he think good to drop grace into ſuch a ſoul, 'twill be more ſerviceable and inſtrumental to God then others. Religion cannot deſire to ſhine with a greater gloſſe and luſtre, it cannot deſire to ride among men in greater pompe and ſolemnity, in a more triumphant Chariot, then in a ſoul of vaſt intellectuals, of Virgin and undeflowered morals, of calme and compoſed affections, of pleaſant and ingenuous diſpoſitions. When the ſtrength of Nature, and the power of godlineſſe unite, and concentricate their forces, they make up the fineſt and pureſt complexion, the ſoundeſt and braveſt conſtitution, like a ſparkling and vigorous ſoul, quickening and informing a beautiful body. Yet this muſt be thought upon, that the different improvement, even of Naturals, ſprings only from grace. For Eſſentials and Specificals (which are meere Nature) they are equal in all, but whatſoever ſingular or additional perfection is annext to ſuch a one, flowes only from the diſtinguiſhing goodneſſe of an higher cauſe; that *Socrates* was any better then *Ariſtophanes*, was not nature, but a kinde of common gift and grace of the Spirit of God; for there are the ſame ſeminal principles in all. *Auguſtus* and *Tiberius* were

hew'n out of the ſame Rock; there are in *Cicero* the ſeeds of a *Catiline*: and when the one brings forth more kindly and generous, the other more wilde and corrupted fruit, 'tis accordingly as the countenance and favourable aſpect of heaven is pleaſed to give the increaſe; for as the Philoſophers tell us, *Motio moventis præcedit motum mobilis*; was there any propenſion or inclination to goodneſſe in the heart of a *Cicero* more then of a *Catiline*? 'twas only from the firſt mover, from the finger of God himſelf that tuned the one more harmoniouſly then the other. As take two ſeveral Lutes, let them be made both alike for eſſentials, for matter and forme; if now the one be ſtrung better then the other, the thanks is not due to the Lute. but to the arbitrary pleaſure of him that ſtrung it; let them be both made alike and ſtrung alike, yet if the one be quickened with a more delicate and graceful touch, the prevailing excellency of the muſick was not to be aſcribed to the nature of the Lute, but to the skill and dexterity of him that did move it, and prompted it into ſuch elegant ſounds. The ſeveral degrees of worth in men that are above radicals and fundamentals of nature, they are all the skill and workmanſhip, the fruits and productions of common grace; For *Omnis actio particularis habet originem ab agente univerſali.* Now if the univerſal agent did onely diſpenſe an equal concourſe in an equal ſubject, all the operations and effects that flow from thence, muſt needs be equal alſo; if then there be any eminency in the workings of the one more then of the other, it can have no other Original then from that noble influence, which a free and ſupreme Agent is pleaſed to communicate in various meaſures; ſo that naked Nature of it ſelf is a moſt invalid and inefficacious principle, that does crumble away its own ſtrength, and does wear and waſte by its motions, and for every act of improvement, it depends onely upon the kindneſſe of the firſt Being. They that tell you Nature may merit Grace and Glory, may as well tell you (if they pleaſe) that a Candle by its ſhining may merit to be a Star, to be a Sunne. Nor yet is Nature alwayes conſtant to its own light; it does not deal faithfully with its intimate and eſſential principles. Some darlings

lings of Nature have abundantly witneſſed this, whileſt they have runne into ſome unnatural practices, that were the very bluſhes of Nature; if then Nature cannot tell how to live upon earth, will it ever be able to climbe up to heaven? *Si neſciat ſervire, neſcit imperare*, if it be not faithful in a little, do you think that it ſhall be made Ruler over much? no certainly, morall endowments when they are at the proudeſt top and *apex*, can do no more then what that great Antipelagian *Proſper* tells us, *Mortalem vitam honeſtare poſſunt, æternam conferre non poſſunt.* God has ordained men to a choycer end, then theſe naturall faculties can either deſerve, or obtaine, or enjoy. Natures hand cannot earn it; *Natures hand cannot reach it, Natures eye cannot ſee it.* That glorious and ultimate end, which muſt fill and ſatiate the Being of man, is the beatificall viſion of God himſelf. Now there is no natural power nor operation proportioned to ſuch a tranſcendent object as the face of God, as the naked Eſſence of a Deity. Inferiour creatures may, and do move within the compaſſe of their natures, and yet they reach that end which was propounded and aſſigned to their being: but ſuch was the ſpeiall and peculiar love of God, which he manifeſted to a rational nature, as that it muſt be advanc't above it ſelf by a *ſupernaturale auxilium*, before it can be bleſt with ſo great a perfection, as to arrive to the full end of its Being. Yet God has toucht Nature with himſelf, and drawes it by the attractive and magnetical vertue of ſo commanding an object as his own Eſſence is, which makes Nature affect and deſire ſomewhat ſupernatural, that it may make neerer approaches unto happineſſe; for this end God did aſſume humane Nature to the divine, that he might make it more capable of this perfection, and by a ſtrict love-knot and union might make it partaker of the divine Nature; not that 'tis changed into it, but that it has the very ſubſiſtence of its happineſſe by it. Every being does naturally long for its own perfection, and therefore a rational nature muſt needs thus breath and pant after God, and the nearer it comes to him, the more intenſely and vehemently it does deſire him; for as they tell us, *Motus naturalis velocior eſt in fine*, the nearer a body

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approaches to its centre, the more cheerful and vigorous is its motion. The Underſtanding that ſees moſt of God, deſires to ſee more of him; its eye will never leave rolling till it fix it ſelf in the very centre of the Divine Eſſence. Nature that has but ſome weak glimpſes of him, and ſo it has but faint and languiſhing velleities after him. Οἱ μὲν ἐκ φύσεως νεύσει πρὸς τὸ ἀγαθὸν, as he ſpeaks of the Heathens, they ſeem to nod after a *ſummum bonum*. What the ſtate and condition of thoſe Heathens was, and is in order to eternall happineſſe, we cannot eaſily nor certainly determine; yet thus much may be ſafely granted, though we ſay not with the Pelagians, that the improvements of nature can make men happy; nor yet with the Semi-Pelagians that natural preparations and prediſpoſitions do beſpeak and procure grace; nor yet with the Papiſts and Arminians, that works flowing from grace do contribute to more grace and glory; yet this we ſay, that upon the improvement of any preſent ſtrength, God out of his free goodneſſe, may if he pleaſe give more. As God freely gave them nature (which makes *Pelagius* ſometimes call Nature Grace) and as he freely, and out of his Grace gave them ſome improvement of Nature: ſo he might as freely give them ſupernaturall ſtrength if it ſo pleaſe him. Yet a creature cannot come to heaven by all thoſe improvements which are built upon Natures foundation; for if it ſhould accurately and punctually obſerve every jot and tittle of Natures Law, yet this natural obedience would not be at all correſpondent or commenſurate to a ſupernatural happineſſe, which makes Saint *Auguſtine* break out into ſuch an expreſſion as this; *Qui dicit hominem ſervari poſſe ſine Chriſto, dubito an ipſe per Chriſtum ſervari poſſit*; for this is the only way, the new and living way, by which God will aſſume humane nature to himſelf, and make it happy. Yet notwithſtanding their cenſure is too harſh and rigid, who as if they were Judges of eternall life and death, damne *Plato* and *Ariſtotle* without any queſtion, without any delay at all; and do as confidently pronounce that they are in hell, as if they ſaw them flaming there. Whereas the infinite goodneſſe and wiſdome of God might

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for ought we know finde out severall wayes of saving such by the Pleonasmes of his love in Jesus Christ; he *might* make a *Socrates* a branch of the true Vine, and *might* graffe *Plato* and *Aristotle* into the fruitful Olive; for it was in his power, if he pleased, to reveale Christ unto them, and to infuse faith into them after an extraordinary manner; Though indeed the Scripture does not afford our charity any sufficient ground to believe that he did; nor doth it warrant us peremptorily to conclude the contrary. *Secreta Deo*, it does not much concern us to know what became of them; let us then forbear our censure, and leave them to their competent Judge. But when we mention *Socrates*, *Plato* and *Aristotle*, and the more eminent and refined ones among the Heathens, you must be sure not to entertain such a thought as this, that the excellency of their intellectuals and morals did move and prevaile with the goodnesse of God to save them more then others of the Heathen, as if these were *dispensationes de congruo merentes salutem æternam*, this indeed were nothing but Pelagianisme a little disguised; whereas you must resolve it onely into the free grace of God, that did thus distinguish them here in time, and might more distinguish them eternally, if it pleased him to bestow a Saviour upon them. Which grace of God is so free, as that it might save the worst of the Heathens, and let go the rest; it might save an *Aristophanes* as well as a *Socrates*, nay, before a *Socrates*, as well as a Publican before a Pharisee: not only all Heathen, but all men are of themselves in equal circumstances in order to eternall happinesse; 'tis God onely that makes the difference, according to his own determinations, that were eternall and unconditional. Yet I am farre from the minde of those Patrons of Universal Grace, that make all men in an equal propinquity to salvation, whether Jews, or Pagans, or Christians; which is nothing but dight and guilded Pelagianisme, whilest it makes grace as extensive and Catholick, a principle of as full latitude as nature is, and resolves all the difference into created powers and faculties. This makes the barren places of the world in as good a condition as the

Garden of God, as the inclosure of the Church: It puts a Philosopher in as good an estate as an Apostle; For if the *remedium salutiferum* be equally applied to all by God himself, and happinesse depends only upon mens regulating and composing of their faculties; how then comes a Christian to be nearer to the Kingdome of Heaven then an Indian? is there no advantage by the light of the Gospel shining among men with healing under its wings? Surely, though the free grace of God may possibly pick and choose an Heathen sometimes, yet certainly he does there more frequently pour his goodnesse into the soule where he lets it streame out more clearly and conspicuously in externall manifestations. 'Tis an evident signe that God intends more salvation there, where he affords more means of salvation; if then God do choose and call an Heathen, 'tis not by universal, but by distinguishing grace. They make Grace Nature, that make it as common as Nature. Whereas Nature when 'twas most triumphant, shining in its Primitive beauty and glory, yet even then it could not be happy without Grace. *Adam* himself besides his *integritas naturæ*, had also *adjutorium gratiæ*, for as the Schoolmen explain it, though he had *vires idoneas ad præstanda omnia naturalia*; *reipsa tamen nihil præstitit sine auxilio gratiæ*. As, if you expect any goodly and delicious clusters from a Vine, besides its own internall forme which we'll stile Nature, there must be also *auxilium gratiæ*, the Sunne must favour it and shine upon it, the raine must nourish it, and drop upon it, or else Nature will never be pregnant and fruitful. *Adams* Candle did not shine so clearly, but that Grace was fain to snuffe it. Nature, though 'twere compleat and entire, yet 'twas fain to strengthen and support it self by its twinings about Grace, and for want of the powerful support and manutenency of Grace, Nature fell down presently; it startled from it self, and apostatiz'd like a broken bowe. What mean the Pelagians to tell us of a *Naturalis Beatitudo*, when as Nature now is surrounded with so many frailties and miseries, so many disorders and imperfections? Yet were it as green and flourishing as ever it wat when 'twas first planted

ed in Paradise, yet even then 'twould be to remote from happinesse, for perfect happinesse excludes and banishes all futurity and possibility of misety, which Nature never yet did, nor could do. And happinesse never flows out till the Sunne look upon it, till it see the face of God himself, whom Natures eye will ne're be able to behold. Yet Oh! how desirous is Nature of this? how inquisitive is humane Nature into the causes of things, and esteems it no small piece of its beatitude if it can finde them out? *Felix qui potuit rerum cognoscere causas.* What a goodly sight is it then to behold the first cause of all being, and its own being? how faine would an intellectual eye behold him that made it! Nature longs to see who 'twas that first contrived it, and fram'd it, and fashion'd it; the soul would fain see its Father of Spirits. The Candle would fain shine in the presence of him that lighted it up.

Yet Nature cannot see the face of God and live. *Ante obitum nemo supremáque funera felix.* The Moralists happiness is dormant in the night-time, for there's no *operatio secundùm virtutem* then, nor can the soul while 'tis clogg'd with a frail body, climbe to the ἀκρότης of goodnesse or happiness; the soul here has not a perfect enjoyment of inferiour objects, much lesse of God himself; it has but a shadowy sight of Angels *propter connaturalitatem intellectûs nostri ad phantasmata*; and if natures eye cannot look upon the face of a twinkling Starre, how will it behold the brightnesse of a dazling Sunne? that general knowledge which it hath of God here, is mixt with much error and deceit.

Nor can Faith look upon the divine essence; 'tis a lovely grace indeed, yet it must die in the Mount like *Moses*; it cannot enter into the Land of promise; 'tis *auditui magis similis quàm visioni*, it hears the voice of its God, it does not see his face, it enflames the desire of the soul, it does not quench it, for men would fain see what they beleeve; the object of Faith is obscure and at a distance, but the face of God is all presence and brightnesse. Happinesse it consists in the noblest operation of an intellectual being, whereas in beleeving there is *imperfectissima operatio ex parte intelle-*

Etiùs, licèt sit perfectio ex parte objecti.

Nor yet is the divine essence seen in a way of demonstration, for then only a Philosopher should see his face, such only as had skill in Metaphysicks, who yet may be in misery for all that, for demonstrations are no beatifica visions. The damned spirits can demonstrate a Deity, and yet they are perpetually banisht from his face: there can be no demonstration of him *à priore*; for he is the first cause, and all demonstrations fetcht from such effects as flow from him, they do only shew you that he is, they do not open and display the divine essence; for they are not *effectus adæquantes virtutem causæ*. To see God in the creatures, 'tis to see him veil'd, 'tis to see him clouded. The soul will not rest contented with such an imperfect knowledge of its God, it sees him thus here, and yet that does not hush and quiet rational desires, but does increase and inlarge them. Such things as last long, are perfected slowly, and such is happinesse; the knowledge of men here 'tis too green and crude, 'twon't ripen into happinesse, till the Sun shine upon it with its blessed and immediate beames. God therefore creates and prepares a *Lumen Gloriæ* for the soul, that is, such a supernatural disposition in an intellectual eye, by which 'tis clarified and fortified, and rightly prepared for the beholding the divine essence, which makes *Dionysius* the falsely supposed *Areopagite*, very fitly describe happinesse by this, 'tis σώσις ἐν θείῳ φωτὶ, the souls sunning of it self in the *Lumen Gloriæ*. Some will have that of the Psalmist to be sung in the praise of this light, *In lumine tuo videbimus lumen.* That Seraphical Prophet does thus must excellently represent it: *The Sunne shall be no more thy light by day, neither for brightnesse shall the Monne give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory*, Isai. 60. v. 19. You have it thus rendered in the Apocalypse: Καὶ ἡ πόλις ὁ χρείαν ἔχει τοῦ ἡλίου, οὐδὲ τῆς σελήνης ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν. This *lumen gloriæ*, which is *similitudo quædam intellectûs divini* (as the Schoolmen speak,) this light 'is not so much for the discovering of the object, (for that's an intellectual Sunne cloathed with all perfecti-

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on and brightneſſe,) as 'tis for the helping and advancing of a created underſtanding, which elſe would be too much oppreſt with the weight of glory; but yet this augmentation of the viſive faculty of the ſoule, by the *Lumen Gloriæ*, 'tis not *per intentionem virtutis naturalis*, but 'tis *per appoſitionem novæ formæ*: 'tis not the raiſing and ſcrewing of nature higher, but 'tis the adding of a new ſupernatural diſpoſition that may cloſe with the divine eſſence; for, as *Aquinas* has it, *ipſa divina eſſentia copulatur intellectui, ut forma intelligibilis*, humane underſtanding is as the matter accurately prediſpoſed by the *Lumen Gloriæ*, for the receiving of the divine Eſſence, as an intelligible forme ſtamps an impreſſion of it ſelf upon it; it prints the ſoul with that *Summum Bonum*, which it has ſo much long'd for.

So that though there be ſtill an infinite diſproportion between God and the creature *in eſſe naturali*; yet there is a fit and juſt proportion between them *in eſſe intelligibili*. Though an eye be enabled to behold the Sunne, yet this does not make it all one with the Sunne, but it keeps its own nature ſtill as much as it did before.

Nor is this viſion a comprehenſive viſion, for a finite being will never be able fully to graſp an infinite Eſſence; 'tis true indeed, it ſees the whole Eſſence of God, not a piece of his face onely, for all Eſſence is inviſible, eſpecially that moſt ſimple and pure Eſſence of God himſelf, but the ſoul does not ſee it ſo clearly, and ſo ſtrongly as God himſelf ſees it; hence degrees of happineſſe ſpring; for the *Lumen Gloriæ* being variouſly ſhed amongſt bleſſed ſoules, the larger meaſure they have of that, the brighter ſight have they of the divine Eſſence. Severall men may lookupon the ſame face, and yet ſome that have more ſparkling eyes, or ſome that ſtand neerer may diſcerne it better; if a multitude of ſpectators were enabled to behold the Snnne, yet ſome of them that have a more ſtroug and piercing eye might ſee it more clearly then the reſt. In this glaſſe of the divine Eſſence, glorified

souls see all things else that conduce to their happinesse; as God by seeing himself the cause and fountain of beings, sees also all effects that come streaming from him; so these also looking upon the Sunne, must needs see his beams; they see the Sunne, and see other things by the Sunne: they see there *omnium rerum genera & species*, they there behold *virtutes & ordinem universi.* Yet because they do not see the Essence of GOD clearly and perfectly, (that is, comprehensively) so neither can they see all those treasures of mysterious wisdome, of unsearchable goodnesse, of unlimited power, that lie hid in the very depth of the divine Essence. *Non vident possibilia, nec rationes rerum, nec ea quæ dependent ex pura Dei voluntate*, as the Schoolmen do well determine; yet all that a glorified understanding sees, it's in one twinkling of its eye, for it sees all by one single *species*, by the divine Essence. It forgets its wrangling *Syllogismes*, it leaves its tardy *demonstrations* when it once comes to an intuitive knowledge. *Ntn movetur de uno intelligibili in aliud, sed quiescit in actu unico*, for the state of happinesse is a Sabbaticall state. The soule rests and fixes it selfe in one act of perpetuall enjoyment, and by this participation of simultaneity it partakes of eternity, for that is *tota simul.*

Whether this glorious happinesse be more principally situated in an act of the understanding, or of the will, I leave the *Thomists* and *Scotists* to discusse it; onely this I will say in the behalf of *Aquinas*, that the will cannot enjoy this happinesse any other wayes, then as 'tis a rational appetite. For there is a blinde appetite of good in every being, which yet neither has nor can have such happinesse. As therefore the operations of the will, so the happinesse of the will also seems to be subordinate to that of the understanding. But it is enough for us that an entire soul, an whole rational being is united to its deerest, fairest, and supreme object in a way of pure intuitive speculation, in a way of sweetest love and fruition. Nor could nature of it self reach this, for an inferiour nature cannot

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thus unite it ſelf to a ſuperiour, but only by his indulgence raiſing it above it ſelf.

This *Candle of the Lord* may ſhine here below, it may and doth aſpire, and long for happineſſe; but yet it will not come near it, till he that lighted it up, be pleaſed to lift it up to himſelf, and there transforme it into a Star, that may drink in everlaſting light and influence from its originall and fountain-light

THE SCHISME.

1 Cor. 3. 4.

For while one saith I am of Paul, ***and another I am of*** Apollo, ***are ye not carnal?***

THE *Corinthians* were *Pauls* Epistle, as he himself stiles them; writ in a very legible character, to be seen, and read of all men; and to be set as a copy, for others to write after. No doubt but the Apostle had penned it very fairly; it was not writ with Ink, (as he himself tells us) and yet I know not how, he meets with some blots and dashes in it; nay, the Epistle's ready to be torn asunder, and rent in pieces by strifes and divisions; *While one saith, I am of* Paul, *and another, I am of* Apollos. *Corinth* the famous Μητρόπολις of *Achaia*, Ἀχαικὸν Ἑλλάδος ἄστυ, ὁρδάλμος Ἑλλάδος, or as *Tully*, *Lumen Græciæ*: a mart-town of great resort, whence as *Eustathius* tells us, *Thucydides* termed it Ἐμπόριον Ἑλλάδος, fenc't with a Castle, which they called *Acro-Corinthus*, as the Poet loftily; *Quæ summus casus Acro-Corinthus in auras Tollit, & alterna geminum mare protegit umbra.* So that it was for strength impregnable; for command, very powerful; being able to cut off all passage by land, from one halfe of *Greece* to the other; and hence as *Casaubon* well observes out of the ninth book of *Strabo's* Geography;

phy; this was one of those Cities which were termed *Compedes Græciæ.* It master'd the *Ionian* and *Ægean* Seas, on both which it had very commodious havens; the sea on each side washing it, whence he calls it, *bimaris Corinthus*, and the Greeks ἀλίζωνον, and ἀλισόφαν. The people (as in such places they use to be) were rich, and luxurious, proud, and contentious, πολλοὶ καὶ πλούσιοι, καὶ γλῶν λαμπροὶ and so on, as *Strabo* in the eighth of his Geography. And I finde in *Hesychius* that Κορινθάζειν is no better then πορνεύειν; And here lived *Lais* that famous Courtezan, that asked *Demosthenes* so dear for repentance. The City was full of Philosophers and Rhetoricians, full of Artificers, famous for new inventions; whence the *Lyrick* applyes that chiefly to them: πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἔβαλον ἔρωτι πολυάνθεμοι ἀρχαῖα σοφίσματα. But God tells *Paul* in a vision in the eighth of the *Acts*, that he had much people in this City. The Apostle he spends a year and six moneths amongst them, preaching the Gospel, and planting of a Church: and when from thence he sailed into *Syria*, he left *Apollos* his successor for the watering of his plantation. Now in the Church which *Paul* had planted, and which *Apollos* had water'd, and which God had blest and given an increase unto; in the flourishing Church at *Corinth*, where there were so many Christians eminent for grace, and religion, *Non cuivis contingit adire Corinthum*, every one could not reach to so high a degree of Piety: yet even here there are strifes, and divisions, and tumults, διχοστασίαι, one standeth for *Paul*, and another for *Apollos*. Weeds they'll spring up, though *Paul* never planted them, and though *Apollos* never watered them, to be sure God he never blest them; and yet they'll find an increase. No Church so fair in this world as to be without spot or wrinkle, none so happy as to be wholly priviledged from jarres and dissentions: even in Paradise there was φῦλον ἔριδος; onely in heaven there's, ἔνδοξος καὶ ἄμωμος Ἐκκλησία, and *Jerusalem* which is above, that's a City compacted, united within her selfe: Peace is within her Walls, and happinesse within her Palaces. Heaven's full of perfect harmony, there's Musick without the least discord, but we cannot look for a Church triumphant here below. And yet we meet with none so much blam'd for strifes and divisions as this of *Corinth*: indeed the very *Genius* of the people strongly inclined them this way; and though it be true that grace doth

not onely polish and gild over nature; (Mortality knowes how to do that) but even subdue it, and change the very frame and constitution of it: yet being that 'tis not wholly conquered here; 'tis like 'twill shew it self most in some domineering corruptions, which generally reigned amongst them; even the Christians at *Corinth* are contentious; *Animi inflammati ebulliunt ad certamen:* they are wholly disjoynted in affection, and therefore the Apostle desires that they might be κατηρτισμένοι; and this is the very time, as *Hierome* tells us when Episcopacy was first established in the Church; when one said I am of *Paul*, and another I am of *Apollos*, 'twas thought fit to set some prime ruler over the rest for the better calming, and composing of these strifes, and tumults. And the Scholiast tells us, that this *Apollos* mentioned in the Text was πρῶτον, ἐπίσκοπον Κορινθίων, *the first Bishop of Corinth.* Now as for the words, *I am of Paul, and I am of Apollo*, even amongst Expositors as well as amongst the Corinthians there are ἔριδες καὶ διχοστασίαι; for the better clearing of them, it won't be amiss to compare them with that twin-place, 1 *Cor.* 1. 12. *Every one of you saith*; you see how quickly Schisme had spread it selfe, how soon a little leaven had leavened the whole lump. Every one of you sayes, *I am of Paul, and I am of Apollo, and I am of Cephas*, (that's of *Peter*) *and I am of Christ.* The major part of Interpreters will by no meanes yield that the Apostle blames any such as said they were of Christ; but onely complaines of this, that whereas the greatest part of them had with full voice cryed up *Paul* and *Apollo*, and *Peter*, onely some few at length they stand for Christ; whereas all should have challenged this honourable and glorious title of Christian to themselves. *Pauci dixerunt quod omnes dicere debuerunt*, as he speaks: and one would have thought the very name Christian should have been better able to still these stirrings in the Church, then that of *Quirites* was presently to hush, and lay the commotions in *Cæsars* Army. *Chrysostome* he thinks the Apostle brings it οἰκεῖον, and puts in his owne voice; You indeed are for *Paul*, and *Apollo*, and *Peter*, Ἐγὼ δὲ Κεντῶ, *I am for none but Christ*: but others, and they of a very strong and piercing insight in the Scripture, think even such may justly be blamed by the Apostle that said they were of Christ; if they did this in a violent and contentious way either (first) so as to exclude all others from Christ that were not every way of

their minde, or elſe (ſecondly) ſo as to vilifie the Miniſters of Chriſt. For perhaps it might be ſpoken by ſome that had heard Chriſt himſelfe preach with authority and power; and for them hence to ſlight *Paul*, and diſeſteem *Apollos*, ſurely this deſerv'd a ſharp, and cutting reprehenſion. A fond conceit rooted in the mindes of many now a dayes: that if they had heard but Chriſt himſelf preach, they doubt not but they ſhould have believed. Bleſſed indeed were the eyes that ſaw their Saviour, and the eares that heard the gracious words that flowed out of his mouth; but yet ſuch as believe not *Moſes* and the Prophets, the Apoſtles and Miniſters ſent in the name of Chriſt; neither would they believe if they ſhould hear Chriſt himſelfe preaching unto them, diſcovering his ſweeteſt love, and deareſt affection, unboſoming and unbowelling himſelf, wooing and beſeeching them to be reconciled unto God. It has been well obſerved, that we read of farre more converted by the Miniſterie of the Apoſtles then by Chriſt himſelfe, becauſe he provided to magnifie the excellency of his ſpirituall preſence above his perſonall. Even ſuch may be blamed as ſay they are of Chriſt. Now as for the other branch, *I am of Cephas*, we never read of *Peter's* being at *Corinth*, 'tis like therefore 'twas ſpoke by ſome Jews that crept in amongſt them, and extolled him as their Apoſtle; *Peter* being a Miniſter of the Circumciſion, as *Paul* was of the uncircumciſion. And therefore the Apoſtle uſeth the name *Cephas* rather then *Peter*; it being *nomen Hebræo-Syrum*; with which the Jews were much better acquainted. The Popiſh Expoſitors they are of *Cephas*. *Baronius*, and his troops would faine perſwade us that the Apoſtle doth not blame any ſuch as ſaid they were of *Cephas*, no more then he doth them that ſaid they were of Chriſt. Such indeed as follow'd *Paul*, and *Apollos* muſt needs be ſchiſmaticks, but ſuch as kept themſelves to the prime Biſhop, and chiefe head of the Church next under Chriſt, to *Peter*, theſe are Catholiks like themſelves. Others that cann't wink ſo much but that they muſt needs ſee even *Cephas* followers come under the Apoſtles Reprehenſion: they ſweat and take great paines to very little purpoſe, whilſt they goe about to prove, that by *Cephas* here is not meant *Peter*, but ſome of that name that preacht at *Corinth*, but who it ſhould be they cann't very well tell. You ſee how *Cephas*, who like his Saviour was, ἐκλεκτὸς καὶ τίμιος,

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becomes to them λίθος σκόμμα, καὶ πέτρα σκάνδαλον. Was *Peter* any better then a σωτὴρ θεός? and doth not the Argument hold as strongly? Was *Cephas* Crucified for you? or were you baptized into the name of *Cephas*? This indeed wee'll easily grant, and 'tis by the joynt consent of all Interpreters, that under these names of *Paul*, and *Apollos*, and *Peter*; there is a Reprehension wisely and warily couch'd of such false Apostles as were amongst them, whom *Paul* 2 *Corinth.* 11. 6. stiles τοὺς ὑπερλίαν ἀποστόλους; Words so big with *Emphasis*, as they hardly admit of a Translation; yet thus that place is rendred: *I was not a whit behinde the very chiefest Apostles.* Where *Paul* doth not speak (as it is usually taken) in respect of such as were true Apostles, but onely in reference to such as had nothing to set them out, but lofty words of their own, ὑπροβάμονα ῥήματα One would have thought οἱ ὑπερλίαν ἀπόστολοι had been a swelling title, and somewhat with the highest; but they in their own conceits are ὑπὲρ λίαν ἀπόστολοι. *Paul* acknowledgeth himselfe lesse then the least of the Apostles, and unworthy to be called an Apostle; and yet he did μηδὲν ὑστερηκέναι τῶν ὑπὲρ λίαν ἀποστόλων, he might well have the preheminence of them. These were they that thought to ingratiate themselves with the *Corinthians*, by an outward pomp of words, and splendour of humane wisedome, they made τὴν εὐγλωττίαν δίκελλαν τῆς ἀληθείας. For the *Scholasticks* they did ἰδιοποιεῖσθαι τὸν λαὸν τῷ χριστῷ, as *Phocius*, they did monopolize the people, when as they should μᾶλλον σωφρονεῖν καὶ ὠφελεῖν; setting out truths, in a painted and meretricious bravery; nay, blending them with errors and humane devices, with the crude imaginations of their owne braine: And thus the Apostle tacitely insinuates an Argument, *a minore ad majus*; If it were a grosse and carnall thing, as no doubt but it was, to side with *Paul* that planted the Church, and to glory in *Apollos* that water'd it: Then much more to side with such a false Apostle, that went about to over-throw it, and such another that meant to extirpate it. And that the Apostle thus aimes at them, 'tis clear out of the fourth *Chap.* of this Epistle, and the sixth *Ver.* (Τὸ μεταφορικὸν ἐπὶ ἡμῶν ἔδειξε τὸ προσωπεῖον πρόσωπα, *Chrysostome*:) These things saies he, have I transferr'd in a figure to my selfe, and to *Apollo*: Ταῦτα δὲ μετεσχημάτισα. *Hæc transtuli in faciem meam*, according to the *Syriack*. Ταῦτα δὲ συνεκαλυψάμην; if we would render't Helle-

Hellenistically, as *Heinsius* tells us. These things have I hiddenly spoke, and yet not so secretly, but that they might very well take notice of it. But yet thus he did, that his reproof might be καθαρὸ, καὶ ἐυπρόσδεκτον, as the Scholiast speaks: λόγον ἐν παρρησίᾳ, *Chrysostom*, a word well entertained; that he might soften, and supple his reprehension, so as it might become a precious Oile: that he might by no meanes exasperate these false Apostles; lest thus, while he spoke against Schisms, and tumults in the Church; he might increase them which were already, and occasion greater. And therefore, as a learned Interpreter hath well observed, 'tis like that they did not yet strike at the essentials, or fundamentals of Religion; for then *Paul* would not have more openly, and piercingly reproved them. His words now were smoother then Oile; but then they should have been very swords. You see the wisedome of our Apostle, and you see the pregnancy of Scripture-sense, which in the same speech hath several aimes, all full of excellent use. *Paul* here takes off the *Corinthians* from their siding with false Apostles, and from their over-esteeming conceit which they had of true ones. And though some take the former to be the main drift, and scope of the place: Yet I shall rather incline to them that rest in the latter, as the more proper and genuine meaning of it; having more vicinity with the letter of the Text, and being clearer out of the whole *Series* of the Chapter: For what is *Paul?* and what is *Apollo?* *Paul did* but *plant*, and *Apollo did* but *water*: 'Twas *God onely that gave the increase*; *so that he that plants is nothing, nor he that waters; but God that gives the increase.* You see how the Apostle makes it his τὸ ἔργον, to beat downe those over-high thoughts which they had of such as indeed deserved esteem, and double honour; of such as were *nuncii pulchri pedis*, as the Hebrewes love to speak. Oh, how beautifull were their feet that brought the glad tidings of salvation; and yet such must not be adored, and deify'd; as if the gods had been come downe amongst them, as so many Saviours that had been crucified for them, and into whose Name they had been baptized. Now that the *Corinthians* did thus glory in them, 'tis sure, and that in a double respect. 1. As being baptized by them; and thus, *I am of* Paul, *and I am of* Apollo; is as much as I am baptized by *Paul*, and I by *Apollo*; and this was strengthened by an erroneous conceit amongst them, that the efficacy of

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the Ordinance depended upon the worthinesse of the Minister; Therefore *Paul* in the following words tells us for his part, that he baptized very few of them; lest they should say, that he baptized into his owne name. And I finde in very good Authors, that from this time, the forme of Baptism in the Greek Church was altered: for whereas before, 'twas Ἐγὼ βαπτίζω, ever since this 'twas βαπτίζεται δοῦλος Ἰησοῦ Χριστοῦ, lest they should seem to baptize into their owne name. It is not for me to question the wisedome of the Church, in altering their forme: But this I am sure, that that which we still keep is very warrantable; while the Minister saith, *I baptize thee.* 'Tis cleare, not in his owne name, while he addes, as they also did; *In the Name of the Father, and of the Sonne, and of the holy Ghost.* But secondly, *I am of* Paul, and *I am of* Apollos; They are words of such as gloried in the severall gifts, and diversity of excellencies which they had in preaching the Gospel, and publishing the welcome newes of salvation by Christ; and thus 'tis, I am *Pauls* Disciple, and I am *Apollos* his. One likes the powerfull plainnesse of *Paul*, another the ample plenty, and variety of *Apollos*: A third, the solidity, and perspecuity of *Cephas.* And here we will see as well as we can, by those obscure *vestigia* which we meet withall, wherein their severall excellencies lay. And as for *Paul*, we finde him himselfe yielding by way of concession, 2 *Cor.* 11. 6. that he was ἰδιώτης ἐν λόγῳ, rude in speech. Although indeed, I know not where to meet with more strong and masculine eloquence, then in this our Apostle; that eloquence that had ὄψιν καὶ βάρος, as *Eunapius* speaks; Eloquence more fitted, and suited to the persons to whom he spake, and the places where he was: Yet this was that so much objected to him by those false Apostles, that prided themselves so much in a flaunting gaudy eloquence of their owne, and esteemed *Pauls* preaching meer simplicity; and their followers, even the wiser sort of the *Corinthians* thought it no better then foolishnesse, as he himself tells us. But some of the more Christian sort amongst them, they ran into the other extream; and were so far in love with that, as they lik'd none else. He preacht in a plain and a familiar way, sharply convincing the judgement. We have these characters of *Apollo* in the eighteenth of the *Acts*; That he was, 1. ἀνὴρ λόγιος, אִישׁ דברים, an eloquent man. 2. δυνατὸς ἐν ταῖς γραφαῖς, well

well skilled in the Scriptures, so the Idiom carries it; we render't powerfull in the *Scriptures.* 3. ζέων τῷ πνεύματι, he was earnest in his preaching, fervent in spirit. 4. ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς, he taught us accurately, exactly; we have it diligently. 5. He did παρρησιάζεσθαι. As the Heathens painted their *Apollo*, their god of eloquence, he had his Harp and his Arrowes, his sweet and piercing expressions; there was the voice of the Charmer, charming most sweetly: and there were arrows in the hand of the mighty; happy he, for he had his quiver full of them. I suppose he wrought chiefely upon the affections, in a more Rhetoricall manner.——

Cephas, he laid down the principles of Religion in a more Catechetical way; he opened the Scriptures, and discovered a treasure of heavenly wisedome in every *iota* of holy Writ. *Such* places, as he in his Epistle calls τὰ δυσνόητα, he laid them γυμνὰ καὶ τετραχηλισμένα, that I may borrow the expression in the Hebrews, and so he was more for the enlightning and information of the minde. *Peter*, he unsheathed the sword of the Spirit; *Apollos*, he flourish'd, and brandish'd the glittering sword; *Paul*, he strikes with it, and pierceth to the dividing asunder of the joynts, and marrow; and to the discerning of the very thoughts and intentions of the heart: And though these here say no more, then *I am of* Paul, and *I am of* Apollos: Abrupt language will serve their turn; it is enough they can expresse their mindes; Yet no doubt, but some of the *Corinthians* could spin out their thoughts into a fairer thred, and thus one might speak for *Paul.*——

What, did you ne'r heare *Paul* preach? Did you ne'r see him weeld those weapons of his warfare which are not carnall; but mighty through God, to the pulling down of the strong holds of Satan, and to the beating down every high, and towring imagination, which advanceth it selfe against the knowledge of Christ, and captivating it into the obedience of Jesus Christ? Oh how he speaks, as if he were within a man; as if he supplyed the place of conscience! He has a window into the breast; he opens the window, and darts in a beam of irresistible light; Which though vaine man may seek to imprison in vnrighteousnesse, and thus become the jaylour of truth: Yet as the light for a while, shut up in a cloud, easily breaks prison, and shewes his glorious

face to all beholders: So the truth discovers it selfe, will set it selfe at liberty; and he, when he sees his prisoner loose, like that other jaylor in the *Acts*, falls down, and amazed, cries out *Sirs, What shall I do to be saved?* 'Tis hard to imprison so strong a light. *Cephas* indeed preacheth very well, and soundly: And *Apollos* perhaps with more elegancy of expression, and greater discovery of affection; but give me the convincing strength of *Paul*, who though he be rude in speech, yet he comes in the very evidence, and demonstration of the Spirit; as for me, *I am of Paul.*

Another he's for *Apollos.* 'Tis true *Paul* preaches very *powerfully*, and so doth *Cephas* very *profitably*; but yet me thinks none so *movingly* as *Apollo.* O did you see with what a sweet facility he slides into his hearers? O how with a happy fluence he insinuates himselfe into them? Oh did you see how Πειθὼ and Ἀνάγκη met together, how sweetnesse and violence kiss'd each other? Did you minde with what a holy variety he refresh'd his hearers, and how he led affection by the hand, which way he pleased? One while he dips each word in a teare; another while he steeps every phrase in honey, now he breathes out flames, that he may thaw a frozen generation; by and by he speaks in a silken Dialect; and cloathes his speech with the soft raiments of a more pleasant eloquence. If he flames in terrours you'ld think the Pulpit a mount *Sina*, nothing but thundering, and lightning, and the voice of the Trumpet; so that the people exceedingly quake and tremble. If he breath out peace, and open the bowels of mercy, if he display the riches of reconciliation in Christ, why now it becomes a mount of Olives, nothing but peace and sweetnesse, and a gentle aire. Christ is seen in the Mount, now his Doctrine drops as the raine, and his speeech distilleth as the dew: as the soft raine upon the tender herbs, and as the showrs upon the grasse. Heavenly *Apollo*! How is my soul taken with thy powerfull eloquence? O that I might for ever live under so happy a Ministery, Let whose will be for *Paul, I am for Apollo.* A third he's for *Cephas.*

For my part, I like *Paul* well enough: neither can there be much fault found with *Apollo:* but yet none pleases me so well as *Cephas.* O how doth he explaine the Oracles of God, and unriddle the mysteries of salvation? O how doth he stoop to the

lowest capacity, and feeed us with the sincere milke of the Word that we may grow thereby? how doth he come with line upon line, drop upon drop, precept upon precept, here a little, and there a little? O how doth he unvaile, and unmask heavenly truths; so as each eye may see their beauty, and every soule become enamoured with them? What a lustre doth he set upon the pearle of price; so as one would willingly part with all they have for the purchasing of it? Let others follow *Paul*, and admire *Apollo*: I am sure I profit by none so much as by *Peter*, *I am of Cephas.*

You see here the Corinthians vanity, and in it our propensity to glory in men, and that because we are carnal, which brings us to the Apostles censure painted with a stinging interrogation, Are ye not carnal? οὐχὶ σαρκικοί ἐστε, *nonne homines estis*? So the *vulgar* Latine, it seems that makes it equivalent to be men, and to be carnall; indeed there's but little difference, *Paul* himselfe calls it in the former verse κατ' ἄνθρωπον περιπατεῖν. *Nonne corpopore estis*? So the *Syriack* hath it, as 'tis usually translated, Don't you seem to be all body, to have nothing of a soule in you, nothing of a more refined part, whilst you judge thus only according to outward appearance? and so I suppose ἀνὴρ σαρκικὸς is a degree below ψυχικὸς, and yet he savours not the things of God. But the force of the Original there reaches further; even to this, *Nonne cadaverosi estis*? as the word בשרא, from whence it springs, plainly shewes. Carnal men they are dead in trespasses, and sinnes, πάροι ἔμψυχοι, (as *Lucian* calls old men) though they esteem it their onely life, as he sings *Vivamus mea Lesbia.*

But here 'tis to be took in a more candid sense; for the Apostle speaks to such as were regenerate, and in the state of grace; to such as were νήπιοι, he himselfe calls them babes in Christ, so that here 'tis meant either (first) have not you such grosse apprehensions, as carnall men use to have? or else (secondly) are not ye carnall in this? and thus the most refined, and spiritualiz'd Christian is grosse, and carnall in part. In the best soule there are schismes and divisions, even here and there are ἔριδες καὶ διχοστασία. Ἕκαστος ἡμῶν δίπλοος ἐστι καὶ σύνθετος, as the Moralist: Every one has a double selfe, an Antagonist within himselfe. We use to call a friend *Alter ego*; but here the ἄλλος ἐγὼ is the greatest

enemy

enemy. This *Plato* meanes when he tells us of his τὸ τῆς ψυχῆς ἀκρατὲς γένος, τὸ κείρειν ὅρους τὸ ἧττον ζυγομαχοῦντος, καὶ τὸν ἡνίοχον διαπαιρόντος. 'Tis like they reacht no further then the rebellion of the sensitive soule against the rationall, the strugling of reason with appetite: But we know of a nearer, and so a sharper conflict between the flesh and the Spirit in the regenerate; the fight's describ'd at large by our Apostle in the seventh to the *Romans*; and this is that which a Christian so much groans under; as *Porphyry* sayes of *Plotinus*, that he so lived, ὡς ἀισχυνόμενος ὅτι ἐν σώματί ἐστιν; we we finde it true in St *Paul*, when he cryes out, *O who'll deliver me from this body of death!* ὡς ἀισχυνόμενος ὅτι ἐν σώματί ἐστιν. But I shall let this passe as not being formally in the Text, but onely virtually there, and by just consequence may be deduced from it, as many the like observations also might: and wee'll look upon the severall aggravations in these words; *Are ye not carnall?* (first) *You*, that for time and means might have been spirituall; Δίζημαι Λυκόεργε τέας χείρας, as he in the Greek Epigram calls out to *Lycurgus*, that cut downe so many vines because they brought forth too much fruit, the bloud of the grapes which he thought too generous; he speaks to him that he would be pleased to cut downe his, because it brought forth none at all. What could they have done more to yours then they have done? and when they looked for grapes, doe you bring forth wilde grapes, full of sowrenesse and bitternesse, nothing but strife and contention? is this the fruit of *Paul's* planting and *Apollo's* watering? Nay, how can they gather grapes of thorns, or figs of thistles! You that have drunk in the raine, which so often fell upon you, doe you now bring forth nothing but briers and thornes! Δίζημαι Λυκόεργε τέας χείρας, or else you may look for the terrible curse upon the fig-tree, *Never fruit grow on thee more.* Is this your best improvement of your so many precious and golden opportunities? have you thus learned Christ? has the bright Sun-shine of the Gospel beamed out so strongly, and gloriously upon you, and cannot it so much as warme your affections? while you thus neglect and abuse the meanes of grace, *are you not carnall?*

2. *You* that would seem to be spirituall, are ye not carnall? What's become of your fair shews, and promising out-sides, and specious professions! are they vanished into this nothing, or

worse then nothing! are our budding hopes so soon blasted, and doe your forward resolutions so quickly languish? *You* that would have counted it an injury not to be thought Christians, and members of the Church, what doe *you* meane to tear and rend the body in pieces? *You* that would have been lookt upon as living stones, fit to build God an house, an habitation for the God of *Jacob*, do *you* now goe about to demolish so faire a structure, and to bring into the temple the noise of Axes and Hammers? *You* that would have been thought sharers in the communion of Saints, and to have had a chief part in that Spirituall consort, do *you* now put all out of tune by your strifes and dissentions? while you shew no better fruits then these, what ever you seem to be, *are ye not carnall?*

3. Some of *you* that are truly spiritual, yet here in this, *are ye not carnall?* τὶς ἐβάσκανεν ὑμᾶς; *who has bewitcht you, O Corinthians! that having begun in the Spirit, you should end in the flesh?* *You* that are reconciled to a God of peace, and redeemed by a Saviour that breath'd out nothing but love; *You* that are sanctified and sealed by a spirit of unity, and have embraced a Gospel of peace in all meeknesse and subjection of minde, laying downe your weapons of defiance, why do you now resist the goodnesse of so gracious a God, and kick against the bowels of so sweet a Saviour? why doe you grieve the holy Spirit, and disgrace the Gospel, as if that taught you to be contentious? nay *you* that know that 'twas the hand of omnipotency that pluckt you out of the jawes of hell, and destruction; and how 'twas not in the power of man or Angel to unfetter you of the least corruption; *you* that know how jealous God is of his honour, and how he takes it more hainously to be robb'd of it by his owne people; whilst you now attribute all to men, as if they were the Authors, and Finishers of your faith, *are ye not carnal?*

4. Even in that which you think your selves spiritual, *are ye not carnall?* Perhaps you think you honour *Paul*, and reverence *Apollo*, and give due respect to the Ministers, but know that they are the friends of the Bridegroom, and would have presented virgin-souls unto Christ, and whilst you dote upon other loves, and fix your thoughts on inferiour objects, you break *Paul's* heart, and discourage *Apollo* in his labour. *Paul* took you for his crowne, and joy; but you prove no better then a crown

of

thorns, and pierce him through with many sorrowes. *Paul* called you his Epistle, but you prove his blot, and now me thinks you should correct your own thoughts, and even acknowledge your selves *carnal*?

5. In all this I appeale to your selves; *Are ye not carnal*? Be your own Judges; collect your thoughts together; consider it but with a serious, and composed spirit; carry your selves to the rule, to the law, and to the testimony; see whether this be to be carnal or no; if you deny it, why thus you'l prove your selves carnal, and more carnall then we hope you are: No question but *you are carnal*. And thus much may serve for clearing of the Text. Wee'l now sum up the words together, and then they will amount to this proposition.

That *it is a gross and carnal thing to glorie in the worthinesse and excellency of them that dispense the mysteries of salvation*. And (first) as it seeks to eclipse and obscure the glory of God. *Nam ea est conditio imperandi, ut non aliter ratio constet, quam si uni reddatur*. God hath taken all meanes for the brightning of his owne Crown, and he that dares set it upon a creatures head, he that goes about to rest the golden Scepter out of Gods own hand, and to place a creature in his Throne, must needs be *reus læsæ Majestatis* in a high degree. *Nobis obsequii gloria relicta est*. As he in the forenamed Historian told his Emperour, though a cruell Tyrant; this is all the honour left to us, and 'tis enough to be wholly subject to so great and good a God, and to give all the glory unto him. *Let not* then *the wise-man glory in his wisedome*; no neither let others glory in his wisedome, for 'tis gross Idolatry to attribute that to man which is due to God, to make them אדרים which at the best are but אדירים, even these Idols are nothing. Now God that made us, and knowes our mold and fashion, the weakness and frailty of our nature; how we use to pore upon the immediate agent, as present to our senses, and obvious to our apprehensions; though farr inferiour, and of a more ignoble being, as wholly dependant upon a higher cause; he therefore chose to himselfe so weak an instrument, as we could not possibly imagine, that that should have sufficient influence, for the producing of so great an effect; as that by the few words of a weak fraile man, a precious and an immortal soul should be eternally saved, which most make a greater work then that of the

creation; that so we might be necessitated to look higher to the powerfull hand of God that brings so great things to passe. And this is his usuall method, and manner of dealing. Thus hath he chosen the foolish things of the world to confound the wise: and 'tis plaine as they tell us in Opticks that Μεγαλόφθαλμοι *non sunt acuti visus*, they give the reason, *propter radios in illis dispersos magis & dissipatos*: Men of vast intellectuals, of very faire eyes μεγαλόφθαλμοι they doe but μυωπάζειν in spirituals; they have some broken and scattered notions, which cannot represent heavenly truths in their proper *species*: when as some of a lesse eye oh how quick and piercing are they into these holy mysteries, and such as are dimme-sighted in Philosophy become eagle-eyed in Divinity. *Chrysostome* tells us of two in his time, a Greek, and a Christian, that were very hot in dispute, whether *Paul*, or *Plato* were the better Schollar. The Christian he amplifies St *Pauls* wisedome, and excellency, the Greek scornes him as rude and simple, and his writings not comparable to *Plato's* Philosophicall, and lofty stile. The father hee comes as 'twere to moderate; and when he had magnified St *Pauls'* Learning, he seems to chide the Christian, that he did not yield the other what he would have. Grant indeed that *Paul* came in a more plaine, and unlearned way, καταγελᾶ τοιαύτη ἐγκώμιων ἔστιν, οὐ βλασφημία γὰρ ἀποστόλου, ἀλλὰ δόξα.

Nothing tended more to the advancement of the Gospel, to the stopping of their mouthes, then the consideration of this, that a few weak men by the foolishnesse of preaching, the preaching of a crucified Saviour confounded the grand σόφοι of the world, and more prevailed upon the hearts of men, though propossest with contrary principles, then ever they could doe with all their wisedome: For a handfull of naked impotent men, to conquer an whole host of armed Champions. These are λαμπρὰ τὰ νικητήρια, as he there speaks. Alas *Moses Atticisans* had a veile upon his face, and ὁ θεὸς could not see into so divine a mystery; nay, *God hath chosen the* τὰ μὴ ὄντα, *the meere Non-entia* of the world, *to bring to nought the things that are.* A strange Paradox, and enough to amaze an *Aristotle*, to heare of a *Non Ens* annihilating an *Ens*; and yet no principle surer, or clearer in all his Metaphysicks, if it be took in this spiritual meaning; and that becaus*e*, *God hath chosen* the things which *are not at all*

in

in mens apprehensions; and of a very thin and weak being in themselves, *He hath chosen these to bring to nought the things that are*: That thus his power may be the more eminent in their weaknesse, and his Majesty shine more gloriously in their contemptiblenes. God could have cloathed some bright *Seraphim* with light as with a garment, and sent him to have sparkled out divinity amongst us. He could have made his Angels λειτουργικὰ πνεύματα even in this sense ministring Spirits, for the good of them that should have been heirs of salvation? But then we should have been took up too much with the glittering of the Creatures, and our eyes dazled with their brightnesse. God therefore hath made the *Starres*, even of the first magnitude to disappear, that the *Sonne* may be all in all. He hath hid the pearle in a shell, and shut up his treasure ἐν ὀστρακίνοις σκεύεσι: by an infinite condescension he speaks to us by *Moses*; and thus delivers the Gospel too by the hand of a Mediator. He hath sent us men ὁμοιοπαθεῖς *Paul* and *Apollo*, and these fishers of men they came not with their silken line, and their golden hook; with the inticing words of mans wisedome, as they doe that goe about θηλάζειν ὑμᾶς; no, they lay downe the naked simplicity of the Gospell. *Paul* doth but plant, and *Apollo* doth but water; and God is pleased by so weak meanes, in so plaine a way, to bring about his owne glorious ende. *Ipsum cœlum stultitia petimus*, in a better sense then e're the Poet meant it; even by this foolishnesse of preaching. Why then doe you gaze on *Paul*, and glory in *Apollos*; as if 'twere *Pauls* great parts that raised the Gospell, and *Apollo*'s eloquence that set it off? What's this, but to oppose the Almighty, and to counterplot wisedome it self? God took this as a maine way for the advancing of his glory, and you make it (as much as in you lies) wholly derogatory from it; and judge you, whether this be to be carnal or no. Οὐ κύριε, οὐχ ἡμῖν, οὐχ ἡμῖν ἀλλὰ τῷ ὀνόματί σου δὸς δόξαν. *Not unto us, O Lord, not unto us; but unto thy Name be given the glory.*

2. It is carnall, as it takes from the Word of God, from its innate strength, and excellency; from its divine Majesty, and Royalty.

1. From its strength and excellency. The Gospel shines with its own beames, and need not borrow light from *Paul*, nor lustre from *Apollo*: When God hath once writ with his owne finger upon

upon the Tables of stone, they need then no humane polishing, and the Gospel is very gloriously cloathed with such ornaments as Christ hath put upon it. The Image of God stamp'd upon the Word, and this superscription is that which hath made it so currant, and all other writings to be but κίβδηλόν τι in comparison of it. And in the plain preaching of the word, what a force and energy goes along with it: This is the voice of the Lord so powerfull, that brings down the loftiest Cedars in *Lebanon*, and crusheth the strongest Oakes in *Bashan*. Mans Eloquence doth but weaken and soften the voice; and whilst 'twould make it more pleasant, makes it lesse powerful. That which *Plutarch* tells us of the *Spartans*, who for brevity were wont to speak as 'twere in Characters, and sentences *in puncto*; and for the weightinesse of speech, they spake in the lumpe, and massie sentences; he sayes of them, Ὁ λόγος Δακωνικὸς οὐκ ἔχει φλοιόν; 'tis true here, *Verbum Dei est sine cortice*; 'tis all pith and strength, σωμᾶται εἰς τὸ δραστήριον, as he there goes on, it is edg'd into efficacie. God himselfe hath been pleased to whet his sword; and as the *Lacedemonian*, when he was asked whether his sword were sharp or no; replyed, that 'twas ὁ ξυτέρα διαβολῆς, sharper then a calumny. 'Tis like his sword was not so sharp as his expression; but to be sure this two-edged sword, as 'tis τομωτέρα ὑπὲρ πᾶσαν μαχαίραν, so 'tis ὀξυτέρα πάσης διαβολῆς, it can pierce through all oppositions, cut asunder the contradictions of men, the most Gordian knots, the most *nodosum ingenium*, as he calls *Tiberius*: but then the quickning power of the Spirit must go along with it, as that famous Captain when he had lost his sword; he told his enemies, 'twas not so much the sword, as the arme; unlesse the arme of the Lord be revealed, there's none will believe our report, unlesse this formative vertue goe along with it; instead of σπέρμα μένον, it becomes but σπέρμα ἄκαρπον. Our Apostle in the second Chapter of this Epistle, tells us of a demonstration of the Spirit: Now ἀπόδειξις (as he hath it) is φῶς ἀληθείας, the native glosse of truth, which clearly shewes it, and presently convinceth a man; there's no disputing against a demonstration. The word that evidences it selfe, and the Ministers they may strongly perswade, but unlesse the *Spirit* demonstrate, the soul hath never compleat satisfaction; and the *Spirit* that may save extraordinarily without the Word, but the Word cannot possibly save without the Spirit;

But if this accompany it; O then there is a glorious Twi-light springing from them both, and irradiating the soule with powerfull, and enlivening beams arising with healing under its wings. O then the sword of the Lord, and of *Gideon* conquer most victoriously, and then there's none able to withstand it; though like *Mars* himselfe, he be *tunica tectus adamantina*, and though this be in the hand of the weakest messenger; he that will resist it, must στομαχεῖν, and such a one hath no great hope of victory, but he must fall downe with St. *Pauls* Ideot; and cry out, Surely God is in you of a truth. Why then doe ye attribute all to *Paul*, and ascribe the glory to *Apollo*; as if the word were a dead letter, till quickn'd by *Paul*; and an empty breath, unlesse animated by *Apollo*: as if *Paul* did not onely plant, but bless; and *Apollo*, not only ποτίζειν, but ἀυξάνειν; *Et Deus interim nihil faceret.* He stood as a spectator all the while; when as indeed, *Paul* is but at the best, *Eccho Domini*; he reflects the sound of the Gospel, the Eccho that never speaks till it be spoken to: What I have received from the Lord, that deliver I unto you, and not as that doth *dimidiata verba*; no, he acquaints you with the whole will and counsell of God. And *Apollo* is but as *Aristotle* calls a servant, ὄργανον ἔμψυχον, he is *Cythara Dei*, strung and tun'd by him, touch'd by his Spirit, and then making a most sweet and gracefull melody. *Paul* may spend his strength in vaine, and *Apollo* may stretch out his hand all the day long to a gain-saying, and disobedient people; *Peter* himselfe may toile all night and catch nothing; Men of most rare accomplishments, and of indefatigable industry may spend all their dayes, and not save a soule; and others of far weaker abilities, may adde daily to the Church such as shall be saved. God by his secret judgement may blast the labours of the one, because men glory too much in them; and by his goodnesse he may give encrease to the other, because he hath more glory by them. This we are sure, 'tis the same word preacht by *Paul*, and by other his fellow-labourers; and the Spirit breatheth when it pleases, and blowes where it lists. And though these here had some more plausible excuse for their siding with *Paul*, and glorying in *Apollo*, as men furnished with extraordinary gifts, and the blessing of the Spirit in those primitive times accompanying their labours in a more thankful manner; yet you hear the Apostles sharp

reproofe of them, even for this; *are ye not carnall?* But then

2. As it takes from the Majesty of the Word. Is it fit that the Word of God should stoop to mans fancy? Why, here's *Paul* and *Apollo*, men of admirable endowments, and of most exact holinesse preaching the same Gospel; and yet 'tis embrac't by some, when comming from one; and neglected, when publish't by another. It is the same truth, but not in the same dresse: It is a signe, they never received the love of the truth; plaine truth won't please them, it must be set out in such an attire, as may best satisfie the eye; though sometimes not becomming the purity of so chaste a virgin. This *Lumen siccum* (as he speaks) doth parch and offend many mens soft natures. And though no doubt but *Paul* and *Apollo* deny their own excellencies, and become wholly subservient to the Gospel; yet even in them they find somewhat to preferre one before the other. And unlesse the word of God were, as the Jewes tell us of the Manna, though very fabulously, (yet we have the same in the *Apocrypha* in the sixteenth of *Wisedome*; that whatsoever Character, or *Idea* of taste a man shap't to himself in his fancy when he was eating the Manna, as most pleasant and delightful to him; it served to the appetite of the eater, and was temper'd to every ones liking:) unlesse the word of God had so many severall relishes, agreeable to every ones liking: Even this, though Angels food shall be loathed, and nauseated, and surely this argues a carnall spirit. Must the νόμος βασιλικὸς bow to you? and the Gospel of the Kingdome become so basely serviceable, as to doe homage to your lusts? Must that word which should search the conscience tickle the fancy, and feed a worm of curiosity that never dyes? What are these but as *Plutarch* cals inquisitive delatours ἀπὸ γάστρος, or in the Apostles phrase, *Men of itching ears*, that catch more after an elegancy then after a promise, and are better pleased with a criticisme then with a practical truth. You know whose speech 'twas, *Pruritus disputandi est Ecclesiæ scabies.* Wee'l mould it a little to our purpose, *pruritus aurium est animæ scabies.* 'Tis carnal, as it takes from the word of God, from the strength of it, from the majesty of it.

Fox.

3. (Which is the main Argument urged by our Apostle) as it breeds ruptures in the Church, Schismes, and Divisions, which

First

First, Hinder the communion of Saints: For all communion flowes from union, and division takes that away. Some go about to make unity the very forme of being; to be sure, it tends much to the well-being of the Church. Oh how happy and pleasant a thing it is to see the Churches Children spreading themselves like Olive-branches round about her Table in a peaceable and flourishing manner! But when they shall τὰς τῶν ἀδιλφῶν λαμπρότητας, ἐαυτῶν ἀμαυρώσις νομίζειν, (as he speaks) *think that the brightneſse of their Brethrens condition, doth but obscure and shadow theirs*; and thus πάθος ὅιον ἄγκιστρον ποιούμενοι, (as he most elegantly,) *if there be the least* ansa *or occasion of strife, Passion presently hooks it in*, and is too apprehensive. When one shall say, I am of *Calvin*, and another, I am of *Luther*; when as they might both meet in the name of Christian; nay, when by most ridiculous dissention (for we have heard of such a χιμαιρα) when one shall say, I am of *Martin*, and another, I am of *Luther*; whereas they did but divide *Martin Luther*, for they were both of his Religion; what must this needs bring, but a deformity and confusion upon the face of the Church, a ובחו תהו enough to make up a *Chaos*.

Secondly, these Schismes, and Divisions, they stop the progresse of the Gospel. If Christians would but take the *Moralists* counsell ἔξω τρέπειν, καὶ ἀποχετεύειν τὸ βάσκανον, *to spend, and derive their malice some other way*; as civill wars are often quencht by setting upon some common enemy: this was alwayes the *Cretians* custome, and from thence 'twas called *Syncretisme*: If we could hear of some happy *Synckristianisme*, when the hearts, and tongues, and pens of all them that professe the same faith in sincerity, would agree amongst themselves, and wholly oppose the main adversary: If we had not such narrow and contracted souls; if God would be pleased to give us a larger heart, so as every would become a κοινὸν ἀγαθὸν, wholly let goe his private aimes, and study the publick good; what might not united forces doe? How quickly would all difficulties vanish; every mountaine become a plaine, the seven hills amongst the rest? And the goodly fabrick of the Church would go up with the shoutings and acclamations of Grace, Grace, and quickly be at the top of its spiritual glory. O how should every one with the consideration of so happy a time have τῶν ψυχῶν ἔνδον χεούσων, as *Eunapius*

speak most elegantly; a sweet *Chorus* of well-tun'd affections, and a spirit tripudiating for joy, as *Abraham* did ἀγαλλιᾶσθαι, when he foresaw Christs day, though that were afar off, and this neare at hand.

Thirdly, Schismes, and Divisions give great advantage to the enemies, and set up the Kingdome of Satan, the Prince of the Aire. The Church thus becomes militant against her selfe, and the enemy becomes triumphant. The devill danceth at Discord; and as St *Chrysostome* observes, when he heard that so goodly, and populous a City as this of *Corinth*, πόλις μεγάλη καὶ πολυάνθρωπος was like to entertaine the Gospel; he knew no better way to hinder the successe of it, then by presently planting a spirit of Discord amongst them; as well knowing that a Kingdome divided against it self, could not long stand. And all his agents that are subordinate to him, *nihil spei nisi per discordias habent*, as *Tacitus* saith notably of some in his time; and as he of others, they doe *per abrupta inclarescere, sed in nullum Reipublicæ commodum.* We might learn more wisedome of them that are wiser in their generation, then the children of light; what a strict union and confederacy have they among themselves, as that in *Job* is usually allegorized: *These scales of the* Leviathan *are shut together, as with a close seale,* in respect of their secrecy and combinings; and if they chance to be at variance, and jarre amongst themselves, they have a sure way of meeting, and reconciliation by a joynt opposing of the Church. But then as it gives this general advantage, so more specially, as it is the Original of all errors, and the inlet of all heresies. When men by a strange περιπολήψια shall set up some one as an oracle, and perpetuall Dictator in Divinity; If such a one broach an errour, O how greedily doe they drink as if 'twere pure Nectar, some saving truth! when at the best it is but the poyson of Asps, a deadly, and desperate errour. The devill thus serves them as *Agrippina* did *Claudius*; he mingles poyson in their delicate meat, and they fall to't with an appetite. As that great Schollar hath well observed; they were alwayes learned men, which have been *hæreticorum Coryphæi*: So withall they have been such, as by some deceitfull carriages have won the hearts, and esteem of men, and thus could spread their infection farther. And though 'tis true, that *Paul* and *Apollo* here mentioned in the Text, were in a manner privileg'd

viledged persons, acted by an extraordinary spirit; no feare of this in them: yet some that are admired as much, or more then ever they were; we cannot tell how to secure them from it. And this is the third respect why 'tis carnal to glory in men, because it breeds Schismes and Divisions in the Church, which hinder the Communion of Saints; stop the progresse of the Gospel; give great advantage to the enemies, they being bolder to oppose, and that being weaker to resist; and then in a more speciall way, 'tis laid open to all errours and heresies.

Fourthly, As it drawes evill out of good; and surely this if any thing else argues a carnall Spirit. Gods attributes shine very gloriously, his wisedome and power more specially and eminently in extracting good out of evill; the least touch of providence turnes all to gold, even sinnes that seems to be all drosse, a meere obliquity, a transgression of the Law; yet even this by the over-ruling hand of an infinitely wise God, becomes a cleare illustration of his glory, and the crucifying of the Lord of Life, shall tend to the salvation of the Church: And a Christian thus farre participates of the divine Nature, as that he can draw good out of evill too, sweetnesse out of the worst condition, and gaine strength by his corruptions. What then, must it needs shew but a devilliſh, and envenomed spirit, that assimilates to it selfe, to turne every thing to poyson; and this is the nature of corruption. Every thing that a carnal man toucheth, is defiled; he soiles every Ordinance, and discolours every blessing; turnes the grace of God into wantonnesse, he fights against God with his owne weapons, with his most precions favours, ἀργυρᾶις λογχαῖσι, by a most strange Chymistry; he extracts drosse out of the purest refined gold; flegme out of quintessence; dregs out of the purest Spirits; a savour of death from that which breaths out nothing but life and happinesse. 'Tis cleare in the Text. What a choise and magnificent gift was this, a δῶρον βασιλικὸν, to adorne the Church with all variety of excellencies? These made up the ἐσθῆτα πεποικιλμένην, they are the Needle-worke in the Spouses Garment, the *opus ocellatum*, Gods πολυποίκιλος σοφία, I, and his πολυποίκιλος χάρις abundantly displayed themselves in them;

These were the *Donaria* which Christ gave at his triumph; when he led captivity captive, he gave gifts unto men. And see what use, and improvement they make of them. O how quickly doe they become δῶρα ἄδωρα, καὶ οὐκ ὀνήσιμα. Strifes and Divisions, Bitterness and Contention, these are the best fruits they gather from so great a mercy. They that glorie in some excellencies, vilifie meaner; nay, they vilifie choise ones too: For such as glory in *Paul*, slight *Apollo*; and such as admire *Apollo* disesteem *Paul*, and both rend the Church in pieces. Doe you thus requite the Lord, O ungratefull people, and unwise? οὐκ ἔστιν ἀπόβλητα δῶρα τὰ παρὰ τοῦ Διός. *Lucian* though an Atheist could say so much. *No gift comming from above is so meane, as to be despised, none so great, as to be gloried in.* Me thinks the diversity of gifts in severall men, hath some resemblance with the diversity of Colours in severall bodies. Some bodies you see are cloathed ἐν λαμπρᾷ ἐσθῆτι, in bright, and orient colours. Nature took a Sunne-beame for her Pensill, and flourish'd them most gloriously; they have τὸν τοῦ φωτὸς πυκνότητα, as the Philosopher speaks, a greater collection, and condensation of light, and are varnish't over: other sullen, and discontented bodies in sad, and dusky colours, drawn with a coal ἐν ῥυπαρᾷ ἐσθῆτι. Now the brightest colours they have *aliquid umbræ*; and the darkest they have *aliquid lucis*. And some bodies they are content with one colour; others have a pleasant variety, and are set out with a rich Embroydery. See the same in the excellencies of the minde: These τὰ τῆς ψυχῆς χρώματα, these *interni colores*, as I may so call them; which are divine light, severally distributed unto soules, where some have a fairer glosse set upon them, a twinkling, and glittering soul, all bespangled with light: others have more sad, and dark-coloured spirits. Now the brightest they have somewhat of a cloud; darkness and imperfection enough to take them off from boasting; and the darkest they have somewhat of a beame, some light and excellency; enough to keep them from discouragement. Some are apparently eminent in one gift, others have variety of colours, τὴν ψυχὴν πεποικιλμένην, *animam variegatam*. They that glory in some one excellency; what doe they but as if a man should

should refuse to look only upon some one colour most pleasant to him; and when as all are suitable to the eye, though some more delightfull. All those tend to the beauty of Nature, and all these to the beauty of Holinesse. Every one that is serviceable to the Temple, is not a *Bezaleel* and *Aholiab*; cunning to work in gold; and many that can build up the Temple, yet know not how to carve it. That which *Philostratus* has in the life of *Apollonius*, may be moraliz'd into very good counsel, μηδὲ τὸ πίπλοιον τῆς ἀμβροσίας ἀπόλυσθαι. *Etiam Analecta deorum sunt colligenda*; the least gift to be received with a most thankful acknowledgement, a βαὶς Καμηλία (as *Eunapius* calls a mean Scholar) a drop of *Helicon*, even that's precious; It is a notable speech of one of our Prelates, *I think it honour enough to be vouchsafed to bring but one pin to the decking up of Christs Spouse, whilst others adorne her with her costly Robes and rich Medals.* And thus 'tis carnall to glory in men, as it drawes evill out of good.

We should now spend a word or two in reference to *Paul*, and *Apollo*, that they would disclaime all glory, and ascribe it unto God. I know they did so; but I speak of such as have the like gifts and excellencies, as *Paul* here in the Text, he chides the *Corinthians* for siding with him, and glorying in him, *whilst one saith I am of Paul, &c.* and this is the most likely way to take them off from their vanity, when they shall see such a one as they glory in, not lightly, but sharply reproving them for it: and then in a reall way men should so aime at the glory of God, as that wholly denying their owne aimes, and excellencies; all the world may see, that they onely seek the advancement of the Gospel. And this should be done in a suitable way, chiefely improving that excellency which God hath intrusted them withall, and in a proportionable way; for *to whom much is given, of them much is required.* As God doth καλῶς γεωμετρεῖν, dispense his gifts in proportion; so he looks for an improvement of them according to a geometricall proportion. Two men may give up their account, the one that has done lesse good with greater joy, because he did answerable to his Talent; when as the other entrusted with some golden, and precious excellency, may have done more good; but yet nothing so proportionable to his abi-

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lity. But if men would thus lay out themselves, and unite their severall gifts, and excellencies in one generall aime, and faithfully improve them for the advantage of their Master, and good of their fellow-servants (which is a thing full of reason, and equity, as might be shewed at large;) what glorious times should we then see? How would knowledge begin to cover the face of the earth, as Waters doe the sea? How would the Tree of Knowledge be so laden with fruit, as that 'twould stoop down, and children might pick off the Apples that were ready to drop into their mouthes? How would the world become (as he speaks) *terebratus, & patens*; full of faire windowes, and goodly prospects, and all guilded over with light? And we should walke from strength to strength, till we appear'd before God in Glory.

My Dear Father and
mother
Tho

THE

THE ACT OF OBLIVION.

Isaiah 43. 25.

I, even I am he that blot out thy transgressions for mine own sake, and will not remember thy sins.

EVery Promise is a breast full of Consolation, that would fain be drawn: and as *Job* speaking of the breasts, calls them very elegantly, the milk-pales of the breast, they are as it were *Carnea Mulctralia*; So there are the *Evangelica Mulctralia*, receptacles of that ἄδολον γάλα which is stored up for Babes in Christ, where the thirsty soul may come and fill it self with most precious sweetnesse. In the whole Word of God there is most sincere milk; but the Promises they are cream, the *flos lactis*, the purest and sweetest of all.

Here's one of the *Utres cœlestes*, a Bottle fill'd with heavenly dew, which will never faile, like that of *Hagars*, but cherish the soul, till it come to a well of life. Here's a pure emanation of Gods sweetest love, which would fain communicate it self to a sinful creature; and therefore puts on the most amiable expres-

ſions that the wiſedome of God himſelf can cloath it withall, while he breathes out free grace by the mouth of his Prophet to a diſobedient and rebellious *Iſrael*, and beſeeches them to be reconciled unto him.

And if you look but upon the fore-going words, you wil wonder how this *Verſe* ſhould come in; 'tis ſomewhat a ſtrange context, an unuſuall kinde of coherence. For God there complains by his Prophet, how that his people of *Iſrael* had done nothing at all for him; He took them indeed for his pleaſant plant, but they were a very barren and ungrateful plant; He had made them a choiſe and a ſpreading plant, but not one delicious cluſter to be found upon them. In the *verſe* immediately before, *Thou haſt bought me no ſweet Cane with money*; 'tis meant of the Cane which was to be a chiefe ingredient into the precious ointment, as you may ſee in *Exod.* 30. The *Septuagint* they render it θυμίαμα; *Neither haſt thou made me to drink the fat of thy ſacrifices*; or as the words flow in the Fountaine, לא הרויתני *Thou haſt not moyſtened me abundantly with thy ſacrifices*: Not that the Jewes did neglect theſe duties of Gods worſhip, which were ſo ſtrictly enjoyne'd them in the Law; no, they were very punctuall and accurate in obſerving that; but the force of the complaint lyes in this, thou did'ſt them not unto me; For

1. Thou did'ſt them not with that alacrity and chearfulneſſe of Spirit which I required of thee, and might well expect from thee. Love ſhould have dropt oyle into the wheeles, and thy ſonle ſhould have mov'd like the Chriots of *Amminadab*, with a nimble ſpontaneity; but thou wentſt on heavily, and lookedſt upon my ſervice as an hard task and yoke, more intollerable then that of *Egypt*.

2. Thon truſtedſt in thy legal performances, and thoughtſt to be juſtified by thine owne righteouſneſſe; thou didſt them not for thoſe ends which I aim'd at, for I intended onely to raiſe thy thoughts higher to that great ſalvation which I had ſtor'd up for thee in the *Meſſias*.

3. Thou did'ſt them not to me, for many of thy ſacrifices were offer'd up to idol-Gods; thou didſt not make me taſte of them; I, but thou didſt make them drunk with them; thou didſt even cloy and ſurfeit them with the fat of thy Sacrifices.

4. Thou didſt them not to me, while thou reſtedſt in a faire

flouriſh of outward formality, and thou thought'ſt to put me off with a mock-worſhip, with a meer outſide and ſurface of devotion; in giving me a ſhell, and nothing of the kernel: Thou couldſt ſin againſt me when thou liſt, and then thought'ſt to appeaſe me with a Sacrifice. They were white as milk, and ruddier then rubies, in their glorious profeſſion, but within they were blacker then a coale; *When you faſted, did you faſt unto me? I hate your burnt offerings, my ſoul nauſeates your ſolemn Aſſemblies*; ἐχθρῶν δῶρα ἄδωρα καὶ οὐ θύσιμα, *Bring me no more vain Oblations*; *Odi Danaos & dona ferentes.* He that will be my ſervant, let him ſeal up every ſpiritual ſervice with integrity of heart. A pure ſoul that's the onely preſent fit for a God, δῶρον τῷ θεῷ ἐνδιαι συνάμενον, a gift that may be united to God himſelfe, as *Hierocles* ſpeaks; *Sacrifices and burnt-offerings he would not have*, then thou ſhould'ſt have ſaid; *Lo, I come, to doe thy will, O my God.* Thou ſhouldſt have preſented thy ſelfe a living and a reaſonable ſacrifice; for without this, all others were no better then πυρὸς τροφὴ *ignis pabulum*, as the *Pythagorean* hath it; A ſincere ſpirit that ſhould have been חלב זבחך, *Thou didſt not make me to drinke the fat of thy ſacrifices.* Well, but they ſtay not here; *Thou haſt made me to ſerve with thy ſins, and thou haſt wearied me with thine iniquities; thou haſt made me to ſerve with thy ſins*; that's either,

1. Thou haſt ſo abus'd my patience, and long ſufferance; and has heap't ſin upon ſin, as if I had been a very ſervant that was bound to endure all theſe thy iniquities; Or elſe

2. It is a more propheticall paſſage looking upon Chriſt, who took upon him the form of a ſervant, and bore our ſins in his body upon the tree: And thus the *Septuagint.*

3. Thou haſt made me to ſerve with thy ſinnes, whilſt thou do'ſt theſe things under a ſhew of ſtrict holineſſe, and care of pleaſing me, by vertue of my Law in reference to my command; as a peculiar people that ſerved an holy God, and had righteous lawes; and yet while thou neglectedſt the more weighty things that I require of thee, thou doſt diſhonour my Name, and wrong my Law, and degenerate from thoſe noble principles that I had planted in thee. For what will the Heathen ſay; that I am a God that delight in the bloud of Buls and Goats, and give thee liberty in other things to doe what thou liſt? *Thou haſt made me to ſerve with thy ſins.* And conſider what a ſtrong indignity this is offer'd

to the great God of Heaven and Earth to make him a servant, and then to serve sin which he so much hates and abhorres, that he cannot endure to look upon it, as that which strikes at his very being; *Thou hast made me to serve with thy sins.* And *thou hast wearied me with thine iniquities;* All outward performances though never so pompous, they do but weary Almighty God, unlesse they flow from a sincere spirit: They thought they had pleas'd him with sacrifices; but he tells them, *they weary him with iniquities.* And see here how the mighty God of *Jacob*, the Rock of ages, Omnipotency it selfe is weary, he is prest with sinners and wearied with iniquities. Well, what followes upon all this? *I*, even *I am he that blot out thine iniquities for mine own sake, and will not remember thy sins.* Surely *Israel* could not look for this in the next *verse.* It must needs come in, παρὰ προσδοκίαν. One would have thought it should have been, *I*, even *I am he* that will revenge these thine iniquities: *Thou hast made me to serve with thy sinnes*, and I'le make thee to serve with my plagues; *Thou hast wearied me with thine iniquities*, and I'le weary thee with my judgements: Mine indignation shall flame out against thee, and I'le poure out the dregs of my wrath upon thee; it is *I*, even *I am he*, that will set thy sinnes in order before thee. One would have thought it should have run thus; but God he comes in the still voice, *I*, even *I am he that blot out thine iniquities. Thou hast made me to serve with thy sins*, and I'le make thee a servant to my selfe: *Thou hast wearied me with thine iniquities*, and I'le load thee with my mercies: *Thou hast blotted out my Testimonies*, and I'le blot out thine iniquities: *Thou hast not remembred my Covenant*, and I'le not remember thy sins. Thus doth Gods goodnesse contend with a sinful Nation, thus doth he conquer rebellion and triumph over sinne. Indeed his very drift is to make a glorious illustration of free-grace; and therefore he first discovers his peoples sinne, and then displayes his owne mercy. He first shews you *Israels* stiffe-neck and Iron-sinew, and then opens his owne tender bowels, and dearest compassions; He bids you take notice of the blackness of the *Ethiopian*, and then tells you how white he will make him. He would have you consider well the deep Dy, the bloudy Dy of the Scarlet, and then see it become as white as snow. Look upon the vastnesse of the *Egyptians* Army, and see them all drown'd in a Red Sea. Cast a sad eye upon a large

volume

volume of iniquity, and behold them all blotted out in a moment. The sinfulnesse of sin sets a glorious lustre upon free-grace; when sin becomes exceeding sinful, then grace becomes exceeding glorious. *I*, even *I am he, that blot out thine iniquities.* There's much Emphasis in redoubling the words, and it stills many objections that might rise up in a wavering soul. And

1. *I*, even *I*, whom thou hast offended: For what might the distrusting soul object and say; Is it thou O God, that wilt blot out mine iniquities? It is thy sacred Majesty which I have provoked, and 'tis thy glorious Name which I have prophaned; 'tis thy righteous Law which I have violated; and 'tis thy Covenant which I have broken; and is it thou O God, that wilt blot out mine iniquities? הן אנוכי אנוכי, 'tis *I*, even *I am he that blot them out for mine owne sake.* Gods goodnesse runnes over to sinful creature; and where sin hath abounded, there grace doth superabound. Consider

(1.) There is not so much evil in sin, as good in God. Sinne indeed is thus infinite, as it is against an infinite being; I, but there is an absolute infiniteneſſe in God. And this is no extenuation of sin to advance grace above it.

(2.) There is not so much sin in man, as there is goodnesse in God. There is a vaster disproportion between sin and grace, then between a spark and an Ocean. Now who would doubt whether a spark could be quench'd in an Ocean? Thy thoughts of disobedience towards God have been within the compasse of time; but his goodnesse hath been bubbling up towards thee from all eternity. He hath had sweet plots of free-grace, and gracious contrivances of love towards thee from everlasting. The devils themselves though irreversibly sealed up to destruction; yet they are not so bad as God is good. There cannot be a *Summum malum*, as there is a *Summum bonum*. *I*, even *I am he that blot out thine iniquities*; even *I* whom thou hast thus offended.

2. *I*, even *I*, whose royal Prerogative it is to pardon transgression, and to blot out sin; for otherwise the soul would still be left rolling and fluctuating. I, this were welcome newes indeed to heare of iniquity blotted out, and they were Messengers of beautiful feet, that could bring me such Gospel-tidings; but O 'tis not so easie a matter to have sin remitted, and pardoning mercy is not so soon obtained: Who is it that can wash off guilt from

the soul, and set at liberty a captivated Spirit? Why, 'tis God himselfe that undertakes so great a work; 'tis *I*, even *I am he that blot out thine iniquities*, and it includes these two particulars.

(1.) God, he can blot out iniquities. For (first,) the offence is wholly against him, and therefore he can freely passe it by: Sin is so far an evil, as it opposes his will, the rule of goodnesse, and as it prevaricates from his Law, the expression of his Will, and that the Supreme Law-giver can pardon.

(2.) Christ he hath made full satisfaction to his justice, so that now 'tis but dipping the pen in the bloud of Christ, and dashing out of iniquity: Nay, Christ himselfe hath blotted out, even this hand-writing that was against us, and nail'd it to his Crosse. Christ on the Crosse had a spunge given him dipt in Vineger, and a Christians sins do *incumbere in spongiam*, that I may speak in *Augustus* his phrase. And hence there are such wooings and beseechings of souls to come in and be subject to the Scepter of Christ; for God hath more satisfaction to his justice by every Beleever, then by the damned that lye roaring in hell to all eternity, for they are never able to discharge the debt; but every Beleever by his surety hath paid the utmost farthing.

2. Onely God can blot out iniquities, *I*, even *I am he, and none else*. A poor Creature may soon involve it self in sin and misery, there is none but hath power enough to damne himself; *Thy destruction is of thy self, O* Ephraim. But 'tis beyond the sphere of men or Angels activity to blot out the least sin, or to dis-entangle the soule of the least corruption; they can neither take off the guilt of sin, nor yet subdue the power of sin. There's none but knowes how to wound himselfe; I, but he must have skill that knowes how to cure him; 'tis easie enough to runne in debt, and many finde it hard enough to discharge it; There's none but can heap up sin, and treasure up wrath, and wound conscience: I, but who is there that can appease wrath, and calm conscience: and screen a soul from a consuming fire? Sin is an offence against an infinite justice, so that infinite Being can either dispense with it, or satisfie for it. It is not the blessed Virgins milk can wash out so deep a stain, it is not this can whiten the soul; no, if the Saints Robes be washt white, it must be in the bloud of the Lambe. And the power of the Keyes cannot reach thus far; A

Minister can no more by any way of efficiency remit a sin, then he can creat a world. And I know not what a Popes indulgence should doe, unlesse it be to send some ignorant people to hell with more cheerfulnesse and alacrity, that they may in *Cœlum descendere*, as the *Satyrist* said *Nero* did; when they look for heaven, drop into hell irrecoverably. The mighty hand of God himselfe must be put to the blotting out of iniquities; 'tis *I*, even *I that blot out thy transgressions*, even I whose royal prerogative 'tis to pardon transgression, and to blot out sin.

3. *I*, even *I* that have manifested mine anger against thee, in punishing thee for thine iniquities; even *I am he that will blot them out*, for the soul will still be doubting and misgiving; why, 'tis thou, O God, that hast shot off so many threatnings against us, and spent all thine arrowes upon us: Thou hast hewn us by thy Prophets, and slaine us by the Words of thy mouth: thou hast dipt thy Pen in gall, and writ bitter things against us: Thou hast followed us with a whole Army of judgements, and every way shewn thy selfe an angry God against us; and wilt thou now blot out our iniquities? The Text hath the same answer ready for this too; 'Tis *I*, even *I am he*, *that will blot them out*; and it speakes these two things.

(1.) God, he is not long angry. קצף קצף as 'tis in the 54. *Isaiah*, *verse* 8. *In a little wrath I hid my face from thee for a moment*; *but with everlasting kindnesse will I have mercy on thee, saith the Lord thy Redeemer.* God as he is not Ὀξύθυμος, quickly provoked, so neither is Βραδύθυμος, long displeased. *God is Love*, saith the Apostle; now Love is hardly provoked, and 'tis quickly reconciled; *God is Love.* He writes not injuries in Marble, his Law indeed he writes in stone; I, but the breach of the Law he writes that in the dust. All the wrong hath been done to him, and yet he beseeches us to be reconciled; Hee's far more ready to offer mercy, then the Creature is to embrace it; and more willing to speak peace, then man is to heare it. Where will you meet with a man so propense to put up a wrong, and so ambitious to forgive an injury? But *as far as the heavens are above the earth*; *so far are his thoughts above our thoughts*; He writes not our sins in so deep a Character, but that they may be easily blotted out.

(2.) God requires no more humiliation, then to bring a soul

unto himselfe, and make it capable of mercy. Many a weak Christian questions his condition, because he hath not filled Gods bottles so full of tears as others; he hath not had such rendings of heart, such breakings and piercings of spirit, such scorching pre-apprehensions of hell, and wrath as others have had: I, but let such a one consider, that God is very gracious in his dealings, and we must not look for the like degrees of humiliation in all; some have a quicker delivery, and are sooner freed from the pangs of the new birth; some hearts are more wrought upon in a more winning and melting way; others are beat in pieces by a stroak of Omnipotency. But this we are sure, that soul's humbled enough that's brought to a sight and sense of his sin, so as to see the necessity of a Saviour, and to prize him, and love him as the fairest of ten thousand. When God hath made a soule to see his sinnes, hee's ready then to blot them out; 'Tis *I*, even *I am he that blot out thine iniquities*; even I that have punish't thee for them, and shewn mine anger against them.

I might adde, that 'tis a note of Gods complacency in his own goodnesse, he doth even glory in the riches of his free grace; and therefore 'tis so often repeated, *I*, even *I am he, that will do it for mine own sake*; but I hasten to the next words.

Blot out thine iniquities,] There are many things wrapt up in this expression, I'le be more briefe in them then to promise brevity. And

(1.) Blotting out of iniquities, implyes that they were all written, and took notice of.

1. They were written in Gods Book. God, he is not onely καρδιογνώστης, but κρείττων καρδίας, and knows all things; every idle word, every vaine extravagant thought, every glance of the soul; the least tendency to sin, the first bublings up of original corruption, they are all took notice of; In his Book are all thine iniquities written.

2. Thou hast a book within thine own breast, and Conscience hath the pen of a ready Writer; it can write as fast as the soul can dictate. *Calamum in cor de tingit*, and with an accurate pencill, it can give thee a full portraicture of thy most closetted behaviour, of thy most reserved actions, of thy most retired motions; and though there be a Curtain drawn over them here, yet then they shall be made very apparent God shall give Conscience an

Imprimatur, and such works as thou wouldst have suppresst, shall be publisht to the eyes of men and Angels, and the λόγος κριτικὸς shall passe censure upon them; Sins of the smallest print, of the most indiscernable Character, shall be made clearly legible, and become as Atomes in the presence of a Sunne-beam. With what a furious reflection wilt thou then read over thine own sinful life; when all thine iniquity shall stare thy soul in the face to all eternity? When as a Christians life shall be set out in a new Edition, *Multo auctior & emendatior*; for all *Errata* shall be corrected, and with an happy *Index expurgatorius*. Every iniquity shall have a *Deleatur*, and all *Desiderata* shall be supplyed; the Book shall become perfect, and be lookt on as a faire object to all eternity. This is the first thing implyed in blotting out of iniquity, that they were all written and took notice of.

(2.) Every transgression leaves a blot. For even remission of sins is exprest by blotting out of iniquity. Although the blot was here greater before 'twas blotted out; for blotting out of iniquities is the wiping out of a blot. Besides the guilt of sinne, and the power of sin, there's the *Macula peccati* too; *the stain of sin.*

(3.) You see here the nature of Justification, and how in it *Remissio est imputativa*; it doth not take away the being of sin, but takes it away from being imputed and laid to the charge of the soul. Sinnes in Scripture-*idiome* are ὀφειλήματα: Now in justification there's a crossing of the Book, a blotting out of the debt, so as it cannot be required of the soul. And the justified person in the 32 *Psalme* is stil'd נְסוּי חַטָּאָה, one whose *sinne is cover'd*, which supposes the being of it; and though our adversaries urge the forc of the other phrase נְשׂוּי פֶּשַׁע, one whose *sinne* is *took away*; yet 'tis sufficiently cleared by the following words, רֹא יַחְשֹׁב יְיָ עָוֹן יִהְיֶה, *God will not impute iniquity unto him*; and 'tis rendred in the New-Testament by ἄφεσις ἁμαρτιῶν, which cannot be possibly meant of taking away the being of sin; for it is attributed to men, when they are bid to forgive one another their trespasses; now they can't forgive sin so. And they doe meerly wrangle, when they tell us that λογίζεσθαι and חשב signifie *putare* and not *imputare*; for we deny not but λογίζεσθαι signifies *putare*; but λογίζεσθαι τινὶ, must needs be *imputare*; and so לו חָשַׁב, as might appear by many instances, as the learned *Chamier* hath observ'd.

4. Look upon the fulneſſe of the diſcharge. The ſoul may reſt ſatisfied, and role it ſelf upon the free grace of a God in Chriſt, and lay all the ſtreſſe of its ſalvation upon it; the debt is blotted out, and 'twere injuſtice to aske it twice: And *ſhall not the Judge of the world doe right?*

5. Conſider the eaſineſſe of it. The hand was longer a writing then 'tis a blotting out; the hand was wearier with writing, then 'tis with blotting out: *I have blotted out thy tranſgreſſions as a thick cloud*, Iſa. 44. 22. Now, how is a cloud blotted out? Nay indeed, what is a cloud but a blot upon Natures faireſt and well-flouriſh't letter? A Sun-beam comes, ruſhes in upon't, wipes away the cloud. The Sun fights againſt it, Ἀργεστὶς λογχᾶσα, it raiſes a glorious army of beams which quickly puts the enemy to flight, they ſcatter the cloud. And I'le blot out thy tranſgreſſions like a cloud. An act of grace, a beame of mercy ſhall blot out a whole cloud of tranſgreſſions; which otherwiſe would have prov'd a cloud of witneſſes againſt the ſoule. מחיתי כעב פשעך

6. Here's the extent of Remiſſion, a great debt may be blotted out as well as a leſſe; a great ſum may be blotted out as well as a ſmall one, though not ſo eaſily, though not ſo ſuddenly.

7. This explains that, how *God ſees not iniquity in* Jacob, *nor ſin in* Iſrael: He looks upon his people as in ſtate of grace, and reconciliation; now as the *Arabick* Proverb pithily, *Favoris oculus velut nox eſt ad omnem labem.* He ſees not iniquity in *Jacob*, for he ſees it blotted out, hee ſees it covered; that he ſees it not at all, makes Omniſcience blind.

Thine iniquities.] (1.) Thine, very *heinous* in their own nature, as the Prophets continually complain; it turns every Prophecy to a משא, *Oneroſa propheta.*

(2.) More hainous becauſe *thine.* The ſins of *Iſrael* pierce deeper, grieve God moſt: κὶ σὺ ὦ τέκνον; It was a notable ſpeech of *Coſmus* Duke of *Florence*, I have read (ſaith he) that I muſt forgive mine enemies, but never that I muſt forgive my friends: The ſins of Gods friends, of his people provoke him moſt. Every ſin is took notice of; I, but the ſin of *Judah* is *writ with a pen of Iron, and the point of a Diamond*, בצפרן שמיר with the claw of an Adamant. They are againſt beams of ſtronger light, againſt bowels of tender mercy, againſt nearer and

ſweeter

ſweeter relations, againſt greater expectation. God *looked for grapes, and they bring forth wilde grapes.* Yet, *I will blot out thine iniquities.* Not onely ſome of the leſſe, and call thee to account for the greater, no, ſuch as are the moſt deeply aggravated, the moſt frequently reiterated, thine iniquities indefinitely. God never blots out one iniquity, but he blots out all; *Juſtificatio eſt ſimul & ſemel*, and it doth *extendere ad futura peccata.* For,

1. It puts a man into a ſtate of grace and reconciliation, and within the Covenant of Grace, ſo that his perſon and ſervice are accepted.

2. Suppoſe a man had all his ſinnes remitted, and only one, the leaſt retained; yet ſuch a one were ſtill σκεῦος κατηρτισμένον εἰς ἀπώλειαν, *a veſſell fitted, and fram'd, and faſhion'd for deſtruction,* ſeeing the guilt of the leaſt ſin bindes over to eternal puniſhment.

For mine owne ſake,] (1.) Excluſively, for nothing at all in you; as in that Twin-place, *Ezek.* 36.22. There you have a clear comment upon the words; *Thus ſaith the Lord God, I doe not this for your ſakes, ſaith the Lord God; but for mine holy Names ſake, which ye have prophaned amongſt the Heathen.* Mark under what notion it runs, for that holy Names ſake which you have prophaned. And in this Chapter we have in hand, in thoſe Verſes that are preparatory to the Text, we ſhew'd you how ſtrangely *Iſrael* behav'd themſelves, *verſe* 22. *Thou haſt not called upon me, O* Jacob. Why, one would have thought that they might have opened the mouth for mercy, that they might at leaſt have petitioned for grace; ſurely, 'twas worth the asking: No, but *I was found of them that ſought me not.* The learned *Chamier* goes on, and ſhewes how there is an exact removall of all ſuch works as the Papiſts make ſatisfactory.

(2.) *For mine owne ſake*, it includes for my Chriſt his ſake, and that eternall Covenant of love and peace which I have founded in him. For God in himſelf is an holy, and a juſt God; and now by reaſon of ſin, an offended and provoked God; and would quickly prove a puniſhing, and revenging God; did not a *Jupiter μειλίχιος* ſtep in and aſſwage an angry Deity.

(3.) *For mine owne ſake*, for my Names ſake, and for mine Honours ſake; leſt the Heathen triumph, and ſay, *Where is now*

your God? O the infinite goodneſſe of God, that by a moſt gracious and free act of his own will, hath knit and united his own glory, and the ſalvation of his people together! He hath wrought *Iſraels* name in the frame of his own glory, ſo that now 'tis for his Honours ſake to ſave *Iſrael*; he blots out iniquities for his own ſake. God will not ſuffer the luſtre of his Crown to be dimm'd and eclips'd; he will be ſure that none of his Jewels ſhall fall off from it. 'Tis as impoſſible for *Iſrael* to periſh, as for God to loſe his glory.

And will not remember thy ſins.] The ſinful ſoul is full of doubts and ſuſpicions; Certainly, ſaith he, if God ſhould let me alone now, he will call me to account for them hereafter; if he ſeem to blot them out now, he will write them again ſometime or other. No, ſaith God, *I'le blot out thy tranſgreſſions, and will not remember thy ſins.* 'Tis an ordinary ſpeech in the mouth of ſome ſilly ones, they will forgive, but never forget; it had need have a very candid conſtruction, a grain of ſalt is ſcarce enough to make it ſavory; but God never forgives, but he forgets too; when he blots out iniquities he remembers them no more. When the ſins are laid upon the head of the ſcape-goat, they are then carryed into a land of forgetfulneſſe.

I ſuppoſe you recall the uſuall rule; *Verba Memoriæ denotant affectum & effectum.* He will not remember them ſo as to call thee to account for them, ſo as to upbraid thee with them, ſo as any way to puniſh thee for them.

Guilt and puniſhment are correlates, ſuch Twins as live and dye together, when the on's remitted, the other's never retain'd For,

1. 'Twere injuſtice to puniſh where there is no fault. God indeed may out of his abſolute dominion and ſoveraignty, inflict an evill upon an innocent Creature, but then it falls not under the formal notion of a puniſhment; and doth inflict evills upon his own people, which flow from a fatherly caſtigation, and not from a judicial proceeding.

2. 'Tis againſt the very nature of remiſſion. Do you call that forgiving of a debt, to caſt a man into priſon for not diſcharging it? or is that pardoning of a Traitor, to behead him for his Treaſon?

3. 'Tis injurious to the full ſatisfaction of Chriſt, who drunk up

up the whole cup, all the dregs of wrath, not a drop of that bitter cup left for a Christian; no ὑστερήματα there; they do indeed pledge him, but 'tis in a sweeter draught, and not at all in satisfaction to divine justice. 'Tis an impious speech, and fit for the mouth that spoke it; worthy of a Jesuite, that calls Christian s sufferings, *Fimbrias meritorum Christi*; but he may touch this hemme of the garment, and finde no vertue coming out from it. Christs resurrection was a full and plaine acquittance, a clear and apparent signe that iniquities were all blotted out.

Queſt. But doth not God revive former sins, and reprint such iniquities as he hath once blotted out?

Anſw. He doth indeed, but in abundance of love and bowels of free-grace: not as an angry and revenging God; but 'tis to make thy repentance for them, more deep and serious. And though God remember them no more; yet there's good reason that the soul should still remember them. (First)to make it more thankful to him that he blotted them out. (Secondly) to walk more humbly. (Thirdly) more watchfully and accurately, ἀκριβῶς

And thus we have took a briefe survey of the Text; wee'll now strain the quintessence of all into one observation. *Justifying grace is free-grace*; He blots out iniquities for his own sake: Every justified person is a monument of free-grace, or in the *Psalmists* language; hee's crown'd with loving kindnesse and tender mercies. *Obſerv.*

The grace of God is free-grace; and that

First, if you look to the *Spring* from whence it flowes: That Original goodnesse, that fountain-mercy in Election, when he singled out a peculiar people to himselfe, there were beamings out of his love, and blossomings of grace towards thee from everlasting; He was plotting and studying thy happinesse long before thou hadst any being. Thou wert Gods Jewel from all eternity, his חסדו כרי; he casts a propitious glance upon thee, *And thy time was the time of love*; He took thee as a Jewel out of the rubbish of ruinated mankind, out of the *Massa corrupta*, and in his due time he meanes to polish thee, and to set a glorious lustre upon thee. Now what was there that God should smile on *Jacob*, and frowne on *Esau* from all eternity? What was there in thee to perswade him to all this? What were the motives?

Where were the Arguments? What was the Rhetorick?

1. It was long before thou hadst any being, thou wert hid in the barren womb of nothing; thou hadst no desire, no thought of happinesse, and I cann't well understand the merit of a *non-entity*.

2. God might have had great revenues of glory out of thy eternall ruine; now that he should chuse to glorifie the riches of his mercy in thy happinesse and salvation, was most free-grace. Two books were before him, he might have writ thy name in his black Book, with fatal and bloudy Characters, and made his justice glorious in thy misery and damnation; I, but he took the book of Life, and with the point of a Diamond writ thy name there, thus to make his love wonderfull in thy salvation.

3. Consider how few God then chose unto himselfe. Out of those many worlds which he might have made, out of that which he did make, he pickt out a few here and there, they all make up but μικρὸν ποιμνίον, a little diminutive flock, a little little flock, μικρὸν ποιμνίον. The major part of the world κεῖται ἐν πονηρῷ, it lyes drench't and drown'd in wickednesse. How comes it now that thou dost not goe with the generality, but art one of the little number? is not this free-grace? God hath riches of grace for many more, and yet he would spend it all upon a few; he would contract and concentricate his love in them, *Et quanto pauciores filios habet, tanto cariores.* 'Tis St *Pauls* reason, that he might make known the riches of glory upon the vessels of honour; this was the very end, that they might admire his goodnesse the more, and tell stories of free-grace to all eternity.

4. Don't think that this was out of any prevision of worth and excellency in thee more then in another. For

1. This maks the prime wheeling cause wholly dependent upon inferiour movers. The great Creator of Heaven and Earth must wait upon mans *liberum arbitrium*; if the Creature please to determine thus or thus, then he must copy out his decree accordingly.

2. They speak as if they had never seen the ninth to the *Romans*. What was it that prevailed with the Potter to make one vessell to honour, and the other to dishonour? Was it because this was the more refined earth, and so fitter for a vessel of Honour? No, saith St *Paul*, of the very *same lump he made*

one a vessel to honour, and the other to dishonour. And *God loved* Jacob, *and hated* Esau, *before they had done either good or evil*; Now if *Jacob* would certainly have done good of his own accord, 'twas all one as if 'twere done already in respect of Eternity, all things being equally present to that.

3. This takes away all method and order of prosecution, for the end is alwayes in intention before the meanes. God first resolves to save *Jacob*, and then provides meanes accordingly.

4. It quite demolisheth the goodly and faire structure of grace; no discriminating grace, 'tis no longer *for his owne sake*, but *for your sakes* now. A man now makes himself to differ, free-will must be set on the Throne, 'tis a *Roman* and must not be bound; and free-grace must lie at the foot-stool, and be trampled on as they please. But all they that know what grace is, and have had any gracious impressions upon their owne spirits, will easily tell you who 'twas that made them differ, even he who chose them; not because they were any better then others, but he chose them, and so would be sure to make them better; and if they be lovely, it is with the comelinesse which he hath put upon them. Grace is free, if you look to the fountaine of it, the primitive goodnesse of God in election, bubling out from all Eternity.

Secondly, if you look to the several *streamings* out of the fountain, you must admire the riches of free-grace: For

1. Gods giving of his onely Sonne, and founding an eternal Covenant of love and peace in him; the richest and preciousest stream that ever flow'd to the sons of men. Now if there were an assembly of those bright and intelligent creatures gathered together, the most glorious Cherubims and glittering Seraphims; and if this mystery which they now pry into, were fully unsealed, and explained unto them; O how would they stand gazing upon the riches of free-grace, how would they think eternity it self too short for the admiring of it; and what could they resolve it into but meere love? *God so loved the world*, so freely, so fully, so unconceiveably, *that he gave his onely Son, &c.* What was there in thee to draw a Saviour down from heaven? Was there such an attractive and magnetical vertue in an undone and bankrupted creature? How didst thou perswade him to disrobe himself

ſelfe of light, as of a garment, to cloud and eclipſe the luſtre of his Divinity, by the interpoſition of a pale mortall body! What was it that moved him to take upon him the ſeed of *Abraham*, and not the nature of Angels, to let paſſe thoſe faire and eminent beings, and to advance a poore crawling Worm! Out of what Topicks didſt thou fetch an Argument that prevailed with him, to eſpouſe thee to himſelf in mercy and truth, and ſo to love thee as to dye for thee? I know thy thoughts are ſwallowed up with the conſideration of ſo boundleſſe and bottomleſſe a love, and deſire ſome time for aſtoniſhment.

2. What ſhould I tell you of thoſe free expreſſions and manifeſtations of this his love; thoſe freſh eruptions and ebullitions of it in the Goſpel? I mean thoſe precious promiſes, that are ſo many ſeveral ſproutings and branchings out of the Covenant. The Goſpel's like a ſweet and precious honey-combe, theſe are the ſeveral droppings of it, that flow freely from it. Indeed the whole Goſpel like the midſt of *Solomons* bed in the *Canticles*, is pav'd love.

3. Think upon thoſe free offers of grace, and tenders of reconciliation, how he woes you to receive mercy, how he beſeeches you to be happy, how he intreats you to be ſaved, to accept of him and of heaven, of grace and of glory. So that if you look to the ſtreamings out of the fountain; you ſee they all carry with them the riches of grace.

Thirdly, Conſider the ſeverall *conveyances* of it; how God diffuſes this his goodneſſe to thy ſoul; and thou ſhalt ſee how thou haſt lived upon the expences of free-grace all thy dayes. And for this, obſerve how he tun'd all circumſtances in a ſweet and harmonious way, ſo as they did all ſweetly agree and conſort in thy happineſſe; and how all providentiall paſſages did joyn for thee, and συνεργεῖν, *work together* for thy good: As,

1. 'Twas out of the riches of free-grace, that he planted thee in a place of light, when he ſhut up and impriſoned the reſt of the world in palpable darkneſſe. The Goſpel ſhines out but upon a little ſpot of ground which God hath encloſed for himſelfe, and ſtiles it his Garden. *Paul* plants it and *Apollos* waters it, and he himſelfe gives it an increaſe: The reſt of the world lyes like a

barren and deſolate wilderneſſe, the word of the Goſpel never dropt upon it; nothing but briers and thorns fit for the fire. Now, how fell thy lot in ſo fair a ground; and who is it that gives thee ſo goodly an heritage? Who is it that ſhines thus upon thy Tabernacle, and fixes it in a land that flowes with milke and honie? Give a reaſon if thou canſt, why thou wert not plac't in ſome obſcure corner of *America*, and left only to the weak and glimmering light of nature? Prethee, tell me who that was that open'd for thee ſo many wells of ſalvation, and feaſted thee with all thoſe ſpiritual dainties and delicacies that are diſht out in varietie of Ordinances? I would fain know who that was that cruſht the hony-comb on purpoſe, that it might drop upon thy ſoul? Prethee, tell me, if thou can'ſt, who that was that beſpoke a place for thee in the Church, among the aſſembly of the Saints? Hath God dealt ſo with every Nation, or have the Heathen knowledge of this Law? Aſcribe this then to free grace.

2. That ſalvation ſhould wait upon thee ſo long, and when thou hadſt repulſt ſo many rich offers of grace and mercie; that ſtill it ſhould be importunate with thee: If mercie had knockt once or twice, nay, according to the rule, *Si ter pulſanti, &c.* if it had then bid thy ſoul farewel, thou hadſt dropt into Hell irrecoverably. How many years hath free grace ſtood at the door, and begg'd for ſome admiſſion, and thou haſt not ſo much as bid it welcome? Free grace follows thee and purſues thee, and will not let thee go till thou haſt a bleſſing. Would any friend have given thee ſo many invitations after thou haſt rejected them? Are there not many of the damned that muſt lie roaring there to all eternity, that never taſted of ſo much goodneſs and long-ſufferance as thou haſt done? O, why wert not thou ſent thither amongſt the reſt? that that Spirit which thou haſt ſo much grieved, and ſo often vext, ſhould ſtill breath upon thee, and follow thee with ſecret whiſperings, & gentle ſolicitations to entice and allure thee to goodneſſe; what canſt thou call this but free grace?

3. Conſider in what ſtate thou wert all the while; an Enemy, a Rebel, ſtudying how to be damned; galloping to Hell and deſtruction with full careere, a ſcholars pace: who was't now that ſtopt thee in thy courſe? who bridled in the proud

waves and said, *Hither shall ye go, and no further? Saul* when hee is breathing out of slaughters, and making havock of the Church, even then hee becomes a *Paul.* When the soul is even ripe for judgement, then mercy shines out upon it. And that which would seem the most reasonable time for vengeance, is made a blessed opportunity of shewing mercy.

4. Consider the efficacious and overpowering work of grace; he must force thee to be happy, & necessitate thee to salvation, and compel thee to come in. It is not enough to provide the means, but he must strongly apply them; unlesse the arm of the Lord be revealed, there's none will believe our report. It may be thou cam'st occasionally to hear a Sermon; well, God hath the two-edged sword in his own hand; he brandish't the glittering sword, he fought against thee, he wounded thee, and frighted thee out of thy sins. Well, thou wentest away with groans, and sighs, and tears; like an Hart stuck with an arrow, panting and breathing, & fain would'st have some refreshment; Ere long, he met with a faithful Messenger, and sent thee some balm from *Gilead*; he began to let in some of his love to thy soul, and to chear thee with Gospel-cordials; and were not they all bought with the riches of free grace? Or it may be, thou cam'st into a Church, with a minde to smile at Religion, to laugh at Goodnesse, to mock at Piety; or else to guesse the best, thou cam'st for flowers and not for fruit, to crop an Elegancy, to take acquaintance of a Notion, or a fine expression; *as he* once to hear an eloquent *Ambrose.* Thou cam'st for a bait, but mett'st with an hook, and 'twas happy for thee that thou wert so caught; Thou thought'st only to see the flourishing of the sword, but thou felt'st the edge of it, and 'twas well for thee that thou wert so wounded.

5. Remember the manner how he thus wrought upon thee; it may be 'twas with softer and gentler impressions, in a winning, in a melting way; he drew thee with the cords of a man, and sweetly dissolv'd thy stony heart. 'Tis true, the law had its work, and strook thee with the flaming edge of a curse, but the Gospel presently brought oil and pour'd it into the wounded spirit. The love of Christ was the powerful *Suada*; Heavens Rhetorick; there was *Demosthenes* his double Deity in it, πειθω and ἀνάγκη,

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it constrain'd thee to obedience: And was it not mercy to bee dealt withal in so milde a way? Well, but what if thou wert a more knotty and obdurate piece, and 'twas not a little matter would tame thy unruly spirit? God came in a more victorious and triumphant manner, and led captivity captive, when hee gave gifts unto thy soul. He was fain to batter down strong holds, and bring to the ground towering imaginations. Thou had'st a rockie and flintie spirit, and was not his word an hammer? did not he take it into his own hand? he smote the stonie rock indeed, so as the waters gushed out: Well, and had he no bowels all the while? was it not abundance of mercie to take pains with such an obstinate sinner? Refer it you to what you will, wee'll put it under the head of free grace.

6. Think upon those mountains of opposition that were beaten down, when this goodly fabrick of the Temple went up with the shoutings and acclamations of free grace. The strong man was dispossest, all the plots and stratagems of Satan were frustrated. God crusht his designs, and blasted his enterprises, and broke his snares, and rescued thee out of the paw of the Lion. 'Twas much love and grace to set a silly bird out of the snare, to ransom a poor captive, to break the chain, and beat off the irons, to disentangle a soul, and set it at liberty. And then he arm'd thee against the disgraces and frowns of the world, and fortified thee against the smiles and blandishments of the world, and carried thee against the potent stream of examples, which all ran another way; free grace hid thy soul under the shadow of its wings.

7. Hast thou not fresh supplies of free grace flowing in continually upon thy soul, and maintaining it to all eternity? If God in this new creation had given thee, as he did at first, a stock of grace, and left it to thine own improvement, thou would'st have spent it immediately; Thou hast somwhat of free grace, every moment of thy spiritual being. God feeds and preserves the *humidum radicale* of the soul, or else 'twould quickly waste away. He sends thee in rich influences and Auxiliarie forces, and keeps thee by his mighty power through faith unto salvation. And this is no small work of grace; *Conservatio*, you know, 'tis *continuata creatio.*

8. Compare thy self with those that have had none of all this

kindneſſe ſhown unto them, ſuch as God hath left to themſelves in the ſeverity of his juſtice, and this will ſet a goodly gloſſe upon free grace.

1. Many of them are ſuch as have improv'd their preſent ſtrength far better. Many Heathens have liv'd more accurately and exactly then ſome Chriſtians in their unregenerate condition, and yet one out of all ordinary poſſibility of ſalvation, and the others efficaciouſly called. He may do with his own what he will, and he hath mercy on whom he will have mercy. Thus Publicans are before Phariſees and ſwelling Juſtitiaries; that free grace may be more apparent and conſpicuous.

2. Some have deſired more ſtrength, and in their way pray'd for it too, and it may be have had the prayers of others too, and yet have gone without it; but thou haſt not call'd upon me, O *Jacob*; *I was found of thee, when thou ſought'ſt me not.*

3. He paſt by men of moſt admirable endowments, moſt rare accompliſhments; that in all probability would have done him a great deal more honourable ſervice, then thou art like to do. Would not an *Ariſtotle* have made a glorious convert, and fill'd the world as full of Divinity as he did of Philoſophy? but God paſſeth by theſe ſtately Cedars of *Lebanon*, and chooſeth a few contemptible ſhrubs, and this is the good will of him that dwelt in the buſh; he hath choſen the τὰ μὴ ὄντα, the meer *non-entia* of the world, to bring to naught the things that are.

So, that if thou look to the *fountain*, or the *ſtreams*, or the *conveiances*, you meet with nothing but free grace.

Fourthly, I might draw an head of arguments, *à Minori ad Majus*, common and reſtraining grace is free grace, how much more juſtifying and ſaving grace, that one is not ſo bad as another is meer grace, &c.

This Truth is full of Uſe: richly laden with fruit, if we had time to gather it; I'le but point at it.

Uſe. *Uſe.* Let none dare to abuſe the grace of God; to ſtill malignant and venomous conſequences out of ſo ſweet and flowery a truth. *Cùm gratia Dei ſit mellea, non comedas eam totam.* There's none but love to hear of free grace; O this is a ſoft and downy Doctrine, a ſilken Truth: O 'tis a gentle breath that fans the ſoul, and gives it ſweet refreſhment. O 'tis a pleaſant thing to ſit under the ſhadow of free grace, and ſee Gods goodneſſe ſtreaming

ſtreaming out before thee! But take heed who e're thou art, of turning this grace of God into wantonneſſe; and know, that 'tis free grace in another ſenſe too, God may take't away when he pleaſeth, thou know'ſt not which is the laſt offer: Believe it, he that neglects this very preſent offer, venters eternity. And know withal, that as there are more liberal aſperſions of grace in time of the Goſpel, ſo there are larger viols of wrath too. Vineger you know 'tis פ"ן בן *filius vini*, and the ſweeteſt wine degenerates into the ſharpeſt vineger. Grace abus'd, turns to fury. What, to ſin againſt God; becauſe he is good? therefore to offend him, becauſe he is merciful? to multiply iniquities, becauſe he blots them out for his own ſake? To kick againſt bowels of mercy, and to rebel againſt the golden Scepter, when 'tis ſtretcht out, and motions of reconciliation propounded? truly this will be the very ſting of Hell, the *Emphaſis* of damnation, this will heat the furnace ſeven times hotter; 'twill teach the worm that never dies to gnaw more cruelly, and put new ſtings into the eternal ſcorpions; 'twill prepare flaming ingredients for the cup of wrath, and fill it up to the very brim. O how fain would'ſt thou then change places in Hell with a Turk or an Infidel, & be ambitious of ordinary damnation. But truly there is no ſtronger argument againſt ſin to an ingenuous ſpirit, then free grace. Becauſe God is ſo prone to pardon, therefore the ſoul is ſo loath to diſpleaſe.

THE

THE CHILDS RETURN.

PROV. 23.26.

My Son, give me thine heart.

THere have been ſuch noble, and generous ſpirits in ſome of the people of God, as that they have been frequent in ſuch enquiries as theſe: What ſhall we render the Lord for all his mercies? And, what ſhall we return him for all his goodneſſe? And he in the Prophet *Micah* (though he be of a different temper from theſe) yet he ſeemeth to be very ſolicitous, and deſirous to know what he ſhould bring unto the Lord. For thus you may hear him ſpeak in the ſixth of *Micah*; *Wherewithal* (ſays he) *ſhall I appear before the Lord? Will the Lord be pleaſed with thouſands of Rams, &c.* No, ſaith the Prophet; *He hath ſhewed thee, O man, what is good, and what doth the* Lord *require of thee, but that thou ſhould'ſt do juſtly, &c. He hath ſhewed thee, O man, what is good, and what doth the Lord require of thee*, but that thou ſhould'ſt give him thine heart, and that thou ſhould'ſt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy ſtrength. And therefore he here asks it of thee. תנה בני לבך לי, *My Son, give me thine heart.*

Theſe words are ſpoken by *Solomon*, but not in his own Name. It had been too much for *Solomon* to have askt it for himſelf.

himself. It doth not become the mouth of any Creature to ask the heart to it self. But *Solomon* speaks it in the name of Wisdom, and so in the name of God himself, the eternal fountain of Wisdome. It is he that calls unto the sons of men, and bids them to give him their hearts.

And though I know that the Hebrew *Idiom* sometimes by giving the heart, doth imply no more, then the serious consideration, and pondering of a thing, the laying it to heart, as we use to speak; yet I shall take the words here in a fuller sense, as the heart in a special manner is due unto God.

Now as in Proverbial speeches there useth to be, so it is here. There is abundance of rich variety, a great deal of Treasure lockt up in a few words; we will open some of them to you. And

I. For the **Relation**, **My Son**. Five things are very considerable.

1. He speaks here to a *Son*, and not to a *Stranger*. No wonder that Strangers give not the heart unto God; no wonder that a Pagan gives not the heart unto God. Such as are aliens from the Common-wealth of *Israel*, and Strangers to the Covenant of grace. Such as are at a great distance from him; nay, that live without God in the world; such as lie like the dry heath, and the barren wilderness, the word of the Kingdom never dropt upon them: but thou art a *Son* in neer relation to him; He reveals his minde to thee; he manifests, and displayes himself to thee; he makes his goodness pass before thee. Thou hast the continual droppings of the Word upon thee; his Prophets are sent to thee early, and late; thou hast the happy Sun-shine of his presence with thee, enough to warm, and soften a stonie heart; and out of such stones to raise up children unto *Abraham*. Though an *Indian*, though an *American* do not give the heart unto God; yet a Christian should. Though a Stranger do not give him the heart; yet a *Son* should.

2. A *Son*, and not an *Enemy*. God doth not expect the hearts of Enemies; such as are in open hostility, and opposition against him; such as are said to be *haters of him, and hated by him*; such as bid him *depart from them, for they do not desire the knowledg of his wayes*: he doth not look for the hearts of these. He doth indeed many times turn the heart of an Enemie, meet the heart

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of a *Saul*, while he is breathing out ſlaughters againſt the Church: but whileſt he is in a ſtate of enmity, he doth not look for the heart from them. Nay, if an enemy could give the heart unto God, it would not be accepted by him. He will not accept of a Traitors heart. But thou art reconciled to him, ſo far from being an enemy, as that thou art a *Son*. Thou haſt all expreſſions of love from him: and thine heart it is expected by him, and it will be accepted of him. Though an Enemy do not give the heart unto God, yet a *Son* ſhould.

3. A *Sonne*, and not a *Slave*. A Slave doth a great deal of work and drudgerie, more work then a *Sonne*; but he doth not give the heart all the while. He works out of fear, he looks upon it as a task, as a burden; he watches an opportunitie for ſhaking off the yoke. But now Religion doth not come thus to enſlave men, but to enlarge them, to ennoble them; it comes to beat off the chains, and fetters, to beat open the Priſon-doors; it brings a perpetual Jubilee, a perpetual triumph along with it. Religion it floweth out of filial principles: *My Son*, hear my words; and *My Son*, give me thine heart. If the *Son* make you free, why then you are free indeed; and if you be free like *Sons*, why then you are free indeed. The Goſpel brings with it a filial Liberty, a filial Plerophory; an Evangelical yoke is a ſoft, and pleaſant yoke; a Saviours burden is *onus alarum*, it do's no more load the ſoul, then wings do a bird, which advance and promote its flight toward heaven. In Sin there is nothing but ſlavery; in Religion there is perfect Libertie. Though a Slave do not give the heart unto God, yet a *Son* ſhould.

4. A *Son*, *Non ſic olim*. Thou wert not alwaies ſo. There was a time when ye were Sons of wrath, as well as others; children of diſobedience, as well as others. Adopted Sons, were not alwaies Sons; now the Sons of God, are ſons by Adoption. And let it ſuffice you (ſaith the Apoſtle) that in thoſe former of your ignorance, of your folly, and vanitie, that then you gave your hearts unto other objects; but now that you are come into a ſtate of Son-ſhip, now that ye have this great and honourable Goſpel-priviledge, to be called a Son of God; now withdraw your hearts from former objects. Let them not be beſtowed upon former vanities, do not embaſe them ſo much; fix them only upon your God. Though once thou didſt not give thy

heart

heart unto God; yet *now* thou art a *Son*, thou ſhould'ſt.

5. A *Son*; and ſo in way of mutual affection, thou art to to give the heart unto him. He hath given thee his love, and his heart, and his bowels are towards thee; and wilt not thou return ſome affection to him again? Relations they conſiſt in a mutual χάρις, in a graceful and reciprocal reſpect which they have one to another. Is there the love of a Father in him, and ſhall not there be the obedience of a Son in thee? Is there a flame in him, & is there no ſpark in thee? Is there no reflecting of a Sun-beam? Is there no repairing of the ſtreams into the Ocean? As *Bathſheba* ſpeaks very affectionately to her Son *Solomon? What my Son? and what the Son of my Womb? and what the Son of my Vowes? Wilt thou give thy ſtrength unto Women?* So here. What my Son? and what the Son of my loves? and what the Son of my hopes? Wilt thou give thine heart unto another? Wilt thou give thy ſtrength unto a Creature? ἦ σὺ ὦ τέκνον, wilt thou thus diſhonour, and provoke thy God? *Cor* it is *magnes Cordis*; If love will not draw thee, what will? and if a preventing love will not prevail upon thee, what love will? And if God have not the hearts of Sons, where ſhall he have any hearts to praiſe him? Who will admire him, and adore him, if his Sons will not? And then he hath given thee his only Son, he hath given thee a Saviour, that hath given his heart to thee, that hath given his life for thee, that had his heart pierc't through for thy ſake; and is there no attractive power in all this? That is the fifth thing, thou art a *Son*, and ſo in way of gratitude, and mutual affection thou art to give thine heart to him.

II. The **Manner** of yielding up the heart unto God, which is here expreſt by way of giving; which includes ſeveral things in it.

1. Give it *Cheerfully*. *God loves a cheerful giver.* Religion ſhould be full of alacrity; it doth not come to extort the heart, to hale men to obedience, but to lead them by a ſweet, & eaſie manudiction; it doth not *rapere Cor*, but *allicere*. It doth not ſtorm the Caſtle, but hath it fairly yielded up upon terms of agreement. That efficacious work of grace in converſion, doth indeed overpower the hearts of men; but it is by making them willing, not by drawing them whil'ſt they are unwilling; but it takes away that Nolence, and reluctancy that is in the hearts of

men, and thus compels them to come in. What freer then a Gift? Now the heart it is to be given unto God. The will hath never more freedom, then when it moves towards God. And those heavenly duties, and spiritual performances are to flow freely from the soul, like those voluntary drops, that come sweating from the Hony-comb of its own accord, without any pressing, without any crushing at all. It is only the dregs of Obedience, that comes forth with squeezing, and wringing. The better any thing is, the more freely doth it diffuse it self. There should be no need now of binding the sacrifice with cords unto the Altar, unless it be with the cords of love; those soft and silken knots of affection. Chearfulness puts a glosse, and lustre upon Religion, and makes it amiable, even in the eyes of the world. And truly I cannot tell how any one can give the heart to God, unless he serve him with alacrity.

2. Give it *presently*. You know, *Bis dat, qui citò dat*. Give it him now, he calls for it; it must be *donum hodiernum*. Now that it is called *to day, harden not your hearts*. Give him a tender heart: *Vdum, & molle lutum es*. Now give thine heart to be framed, and fashioned by him; to be stamp'd, and sealed by him. *Da primitias Cordis*. Give him the first fruits of thy time, the first fruits of thy strength: He is the *Alpha*, the first of beeings; and therefore whatsoever hath any priority, and superiority, belongs to him. And truly grace it is very sweet, and pleasant in the bud, Ὡκεῖαι χαείτες γλυκερώτεραι O how pleasant is it to see a Virgin-light, a Morning-light of education shining out upon the soul, and in some measure preparing, and pre-disposing the heart for the ways of God. O this is an happy prejudice, an early prepossession of the soul. And this is that which the wise man here intends, when he speaks to a Son, to one of tender age. And do but consider it; can you give your heart unto God too soon? Why should'st thou deferre thine own welfare? or is it comely then to offer thine heart unto God, when thou can'st give it to none else? *Da florem, non fœcem*. Give it presently.

3. *Give it*, do *not lend it only*. In giving there is an alteration of the propriety, which is not in lending. When thou hast given thine heart unto God, thou art no longer thine own then. There are some that will *lend* their hearts unto God, upon som special occasions, for an hour at a Sermon, for a little while in prayer;

lend

lend it him upon a Lords day, upon a day of Humiliation, and then call for the heart again, and bestow it upon their lusts. But so great a Majesty will not borrow of Creatures; he will not receive hearts, unless they be wholly given to him.

4. *Give it*, do *not sell it*. 'Tis very sordid and odious to bee hirelings in Religion. They sell their hearts unto God, that serve him only for by-ends, & self-respects. This is *Donum Hamatum*, a gift with an hook in it; they give somewhat, that they may catch more. They sell their hearts unto God for some temporal ends. Hence it is, that the Church hath so many friends in prosperous days. There are many that sell their hearts unto God. You know in the Gospel, there were some that followed Christ for the Loaves, and not for the Miracles. There are some that love the Additionals in Religion, more then the Principals. Success, and Victories are the only Arguments to convince some of the rightnesse of a Cause. Esteem of men, worldly advantages, and accommodations; these make many men take a little tincture of Religion, who otherwise would not have so much as a shew of it. Whereas Religion should be loved for her beauty, and not for her dowry. God should be loved for those excellencies, and transcendencies that are in himself; for those treasures of goodness and wisdome, that are stored up in his own glorious Essence. Thou should'st love him, though he did not love thee again. Why should'st not thou love a thing truly amiable, though thou hast no benefit by it? For thy happinesse is but an inferiour, and secondary thing, and is not to have so much of thine heart as he is to have. Thou art only to love thy self, as thou art somewhat of him; thou art to love heaven, as the enjoyment of him; thou art to love the Gospel as the great expression of his love, and all the promises of the right hand, and the left, as the various manifestations of his goodnesse. Thou art first to give thine heart unto thy God, and then to other things in such measure, and proportion as they are subordinate to him.

5. *Give* thine heart, do *not keep it to thy self*. Would'st thou be trusted with thine own heart? Would'st thou be left to thine own deceitful spirit? The best upon earth may very well put up that prayer; *Domine, libera me à malo homine meipso*. Lay up thine heart in the hand of a Saviour. Leave it there as a sacred *depositū*.

Can'ſt thou lay up thy Jewel in a ſafer Cabinet? Let him keep thine heart by his mighty power through faith unto ſalvation.

6. *Give it.* God is pleaſed to call that a Gift, *which is indeed a Debt:* All thy *Eſſe*, and thy *Poſſe*, & thy *Poſſidere* is due to him, yet that thy heart may come in a way of freeneſſe, and that he may ſhew thee, how it is accepted by him; he calls it a Gift, ſuch a gift as do's enrich the Giver, not the Receiver. It is an honour to thee, 'tis no benefit to him; His glory doth not ſhine with borrowed beams: 'Tis neither in the power of a creature to eclipſe the brightneſſe of his Crown, nor to adde one ſpark to it. If thou doeſt ill, what hurt hath he by it? or if thou doſt well, what good flowes unto him? any otherwiſe then as he hath joined his own glory, and the welfare of his people together. Thy goodneſſe may profit thy ſelf, and it may extend to men like thy ſelf, but it can make no additions to that which is already perfect. Thy heart is due to him, and 'tis thine honour that thou mayeſt give it him.

III. To whom the heart muſt be given.

1. Not to any created being. No creature can be a centre for the heart to fix in. The heart was not made for any creature, nor proportioned to it. *Wilt thou ſet thine heart upon that which is not?* Wilt thou give thine heart to vanity and vexation? Wilt thou ſet thine heart upon that which hath wings, and can fly away when it liſteth? Riches have wings; honours and pleaſures have wings, all creature-comforts have wings, and can fly away when they pleaſe. And therefore

2. Give not thine heart to the world. Give it not to the ſmiles and blandiſhments of the world: Let it not be broken with the frowns and injuries of the world: *Let not your hearts be troubled,* (ſaith Chriſt) *for I have overcome the world:* And be not over-careful for the things of the world; μὴ μεριμνᾶτε, a *Pythagorean* would render it, *Cor ne edite.*

3. Give it not to Satan. The Devil that old Serpent would fain be winding, and inſinuating into hearts; he ſeeks them, and deſires, and would fain by any means obtain them; and we ſee how many give their hearts unto him. But what, wilt thou give thy Darling to the Lion? Wilt thou give thy Turtle as a prey to the Devourer? wilt thou give thine heart to the Deſtroyer?

4. Give

4. Give it not to Sin, to Luſt. Give it not to a *Dalilah*. To give it to ſin, is to give it a Privation, to a Non-entity. Give not thine heart to that which will weaken it; to that, that will defile it; to that, that will wound it; to that, that will ſting, and diſquiet it. O! keep it calme, and ſerene; keep it pure, and unſpotted; keep it in its proper freedome, and enlargement.

IV. **We come to conſider the gift it ſelf, what it is that is to be given unto God: The heart.**

1. *Not* thine *outward man only*, not thy body only. God dwells not ſo much in theſe Temples made with hands, as in broken and contrite ſpirits. For he himſelf is a Spirit, and the Father of Spirits, and he will be ſerved in Spirit and Truth. He do's not ask for a ſhell, but for a kernel: He do's not ask for a Casket, but for a Jewel. Give him the kernel, give him the jewel, give him thine heart. No queſtion, but the body alſo is to be preſented to him, but it is no otherwiſe accepted of him, then as it is animated, and enlivened by an obedient heart. For how elſe can it be λογικὴ λατρεία, as the Apoſtle there calls it. Give me thine heart, (1.) Not thine ear only. Though it it be very commendable to encline an ear unto wiſdome, and to receive the gracious words that flow from its mouth; yet the ear is only to be a gate, and entrance to let it into the heart, and *to hear* in Scripture-Language is to obey. The word of God muſt not hang like a Jewel only in the ear, but it muſt be cabinetted and lockt up in the heart as it ſafeſt repoſitory. (2) Not thy tongue only. Religion is not only to warm thy mouth, but 'tis to melt the heart; it do's indeed ſeaſon the diſcourſe, ſo as ſavoury words come out of ſuch a mouth. It do's ſet a watch before the lips, & bridle that ſame unruly evil; but can you think that it reacheh no farther then thus? Can you think that Religion dwels here? Is it only a Lip-labour, only a matter of diſcourſe? Nay, are there not many that draw near unto God with their lips, & yet their hearts are far from him? (3.) Not thine head only. Religion 'tis not a meer notion, it doth not conſiſt only in ſpeculatives. You ſee many times that men of the vaſteſt Intellectuals, are moſt defective in Practicals. Who of the heads of the world beleeved in Chriſt? Who of the Scribes & Phariſees believed in him? There may be precious pearly truths in a venomous head. And indeed the head can never be given unto God, til the heart be given him alſo.

2. *The*

2. *The heart: not appearances only*; Not a ſurface, not a colour, not a ſhadow only; but a Reality. God is a pure Act, pure Entity, and Reality; and therefore Appearances, that do meerly pretend to entity, muſt needs be very remote from him. And this is the weakneſſe of Superſtition, it gives him only a complement, a ceremony. They tell him, they are his ſervants. What more ordinary complement in the mouthes of men? they give him outward adoration; they bow the knee to Chriſt, and ſo did they that crucified him: What do you do more then they? And this is the vanity of Popery, it do's not give God the heart. That ſpiritual *Jezabel* gives him only a painted face, ſhe do's not give him the heart. She is clothed in Scarlet; but ſhe embraces a Dunghill. She puts on an outward meretricious bravery; but within there is nothing but rottenneſſe. But the Spouſe of Chriſt is all glorious within. When the ſhadowes are multiplied, God called for the heart then in the times of the Law; much more now in the times of the Goſpel.

3. *The heart, the whole heart.* Not a piece of it, not a corner of it only. The true mother would not have the child divided. God indeed loves a broken and a contrite heart; but he won't accept of a divided heart. This is that Royal Law, the great commandment: *Thou ſhalt love the Lord thy God with all thine heart:*

Οὐκ ἀγαθὴ πολυκοιρανίη, εἷς κοίρανος ἔστω,
Εἷς βασιλεύς.

But the Devil obſerves the other rule: *Divide, & impera:* He would ſeem to be very moderate, to be content with a piece of the heart only; but 'tis becauſe he knows by this means he ſhall have all. For God won't have any of it unleſs he have it entire. And this is one great happineſſe, that comes by Religion: the heart is thus united, and fixt upon one ſupreme object. Luſts, they do divide the heart, and diſtract it:——*duplici in diverſum ſcinderis hamo* (as the *Satyriſt* ſpeaks very elegantly). The ſoul do's, as it were, bite at two baits at once, and is caught with two ſeveral hooks; this pulls that way, and that pulls another way. Pride calls for this thing; but Covetouſneſſe forbids it: which muſt needs breed a great confuſion, & tumultuation in the ſoul. But when the heart is given unto God, and yields to his Scepter, then

then other Lords shall no longer rule over it. When a Saviour comes into the soul, the windes, and the storms, and the waves obey him.

4. Give thine *Heart*; that is, all *the powers and faculties of thy soul.* Give him thine understanding; set open the windows of thy soul, for the entertaining of such Light as shines from Heaven. Give thine understanding to be informed by him, to be captivated by him: Give it as wax to the Seal, to receive such stamps, and impressions, as he is pleased to put upon it. Give him thy will, that which glories so much in its own liberty, let it be subject to him. Give him thine affections, those ebbings and flowings of the heart; *Fluxus, & refluxus Cordis:* Let thy joy be in him; let thy trust and confidence be upon him; *Let all that is within thee, bless his holy Name.*

And thus we have run over the words in a way of Explication, and we shall give you the summe of all in one Observation. That

The heart is to be consecrated unto God.

I. Because 'tis due to him. Look upon the heart, see whose Image and Superscription it hath: if the Image of God be upon it, (as sure you cannot but see that, though it be much defac't) *Give then unto God the things that are Gods.* If thou wilt not give men their due, yet sure thou wilt not withhold from him his due. It is due unto him upon a fourfold account.

1. As he is the *Maker* of Hearts; the Creatour of them. All the strength of created beings is due to him; and the nobler any being is, the more strongly it is engaged to him; for it hath received the more from him. Now the heart of man it is a chief piece of Gods workmanship, 'tis Σοφῦ τέκτονος καλὸν πόικιλμα: 'tis due to him, as it was made by him, and 'twas made upon this condition, that it should return to him.

2. As he is the *Lord*, and *Ruler* of Hearts; Καρδιοκράτωρ. His Throne 'tis in the hearts of men, and 'tis he only, that hath Dominion, and Soveraignty over them. It is the great usurpation of Popery, that it would tyrannize over the hearts of men. That proud Antichrist would sit in the Temple of God: but there is none Lord of the Conscience, but God alone. And he can frame them, and fashion them, and dispose of them as he pleaseth.

He

He can rule those hearts that are most large, and unlimited, and unrestrained. The hearts of Princes he can winde them, which way he will, even as the Rivers of waters.

3. As he is the *Judge*, and searcher of hearts. We only can see the outward surface, and appearance of things, as the *Opticks* say, *Solæ superficies videntur:* but God he sees into the depth, & bottome of things. We look only to the fruit, and branches, but he searcheth to the Root, and Foundation.

4. As he is *Sponsus Cordis:* 'Tis the Prophet *Hosea*'s expression, *I have espoused thee to my self in mercy, and goodness, & faithfulnesse*; so that it is an Adulterous heart that now goes after creatures: *Ye Adulterers*, (says the Apostle) *know ye not that the love of the world is enmity against God?* And the Apostle speaks of presenting Virgin-hearts unto Christ.

II. 'Tis very pleasing, and acceptable to him. For

1. He asks it of thee. He knocks at the door, he wooes thine heart, and invites it to himself; and what is the whole minde of the Gospel, but to draw hearts unto God with all Arguments of love?

2. 'Tis thy *Totum posse*. Now saith the Apostle, he accepts according to what a man hath. Thou thus castest all thou hast into the treasurie; and if thou had'st more, thou would'st give it him.

3. 'Tis a pregnant gift, a comprehensive gift, and contains many other things in it. As the Apostle says, *He having given thee his Son; how shall he not with him give thee all things also?* This is the spring of motion, that sets the wheels on working. When this Royal Fort is taken, all the rest will be yielded up presently. When the *Heart endites a good matter*, then the *Tongue will be like the Pen of a ready Writer*; then thy *Glory will awake*, thy Tongue will praise his Name, and encourage others in his ways; then thy bowels will be enlarged, and thy hands open to the necessity of the Saints; then there will be a covenant made with the eyes, and a watch set before the door of thy lips; then thy feet will run to the place where his honor dwelleth; & all the members of the body will become instruments of righteousnes unto holinesse. Which shewes the vanity of those ignorant ones, who thank God, though they cannot expresse themselves, yet their hearts are as good as the best; though there be not one beam

beam of light in, nor one ſpark of love in them; whereas a good heart never wanted for ſome real expreſſion. He in the *Cõmœdian* was very deſervedly laught at; who would ſeem to be angry, but could expreſs it no otherwiſe, then by ſaying *Iraſcor*; whereas true anger would ſoon have ſhewn it ſelf in its proper colours, in its ſudden, and extemporary ſparklings, in its vehement, and furious flamings. They that can ſhew a good heart no otherwiſe then by ſaying they have a good one; they do even deſire us not to believe them.

They that offered up ſacrifices were wont to judge of them moſt according to the inwards, and God doth thus judge of performances. For

1. The leaſt performances, if the heart accompany them, are accepted by him. That *Perſian* Monarch was famous for accepting a little water from the hand of a loving ſubject; & doth not Chriſt accept of the ſame? *He that ſhall give a cup of cold water to a diſciple, in the name of a diſciple, ſhall not loſe his reward.* What though thou canſt not bring ſuch coſtly ſacrifices, thou canſt not offer up Hecatombs? Well then, bring thy Turtle-Doves, and yong Pigeons; and theſe ſhall be accepted by him. Thou haſt no Gold, nor Jewels; thou canſt not bring any Silk, and Purple to the Tabernacle: yet bring thy Goats hair, and Badgers skins; and theſe ſhall be welcome to him. Thou canſt not bring Cedars to the Temple, thou canſt not poliſh, & carve, & guild the Temple; wel, but canſt thou be any way ſerviceable to it? even that ſhall be rewarded by him. A few broken ſighs, if they ariſe from a broken heart, are very potent, and Rhetorical. A few tears, if they flow from this fountain, are preſently botled up; he puts your tears in his bottle.

2. God accepts of your intentions, if they flow from a pure heart, though they be blaſted in the bud, though they be cruſht *in Ovo*, though they never come to the birth.

In magnis voluiſſe ſat eſt. ——

It was in *Davids* heart to build a Temple, that's enough. The Schoolmen do very well determine, that *Tota bonitas moralis, & malitia eſt in Voluntate.* God judgeth of the ſouls complexion by thoſe inward productions, though men judg only by outward expreſſions. That two-edged ſword of God doth thus pierce to the marrow, to the very intentions of the heart. The Law of

God it reacheth intentions, as our Savior in those heavenly Sermons of his upon the Mount doth spiritualize it, and paraphrase upon it. And God doth in especial manner punish naked intentions, because men cannot punish them. The venom of the seed of the Serpent doth most shew it self in intentions. God restrains the outward acts for his peoples sake. But the strength of sin is most vigorous in its first eruptions, and ebullitions, and so the strength of goodness too.

3. When the heart is entire. Though there be obliquities and irregularities, yet they are past by, and not so much attended to. No doubt but *Abrahams* faith staggered, when he was put to an equivocation, and we cannot easily excuse *Jacobs* supplantings, & *Rebekka's* deceits, & *Rahabs* dissemblings; and the *piæ fraudes* of the Fathers. There was so much frailty, and imperfection in all these, as did plainly spot and blemish them; and yet the heart being right, God accepts of that, and covers the rest with his pardoning love.

4. Hence it is, that God looks not to the outward lump, and heap of performances, but looks to the manner of them, and the Spirit from whence they come. They might spare many a Papist his beads, which he thinks so necessary for the numbring of his prayers.

The glimmering light of Nature taught the Heathen thus much, that the gods did not expect any benefit from them, but only a grateful acknowledgment. And this is the reason they give, why they consecrated to their gods barren trees, which indeed were green, & flourishing, but brought forth no fruit at all, as the *Laurel* to *Apollo*, the *Ivy* to *Bacchus*, the *Mirtle* to *Venus*, the *Oak* to *Jupiter*, the *Pine* to *Neptune*, the *Poplar* to *Hercules*; & so in many of the rest. And they will tell you, that the gods did not look for any fruit from their worshippers but lookt for homage, and obedience, and thankfulness. And it is that which ingenuity teacheth men, not to look to the quantity, and value of a gift; but to respect the affection of him that gives it. Away then with those vain ones, that think to bribe heaven with their gifts, and to stop the mouth of justice with their performances. All duties & performances they are but to comment, and paraphrase upon the heart. In prayer God expects a flaming heart; in hearing of the Word, he looks for a melted heart; in fasting, rend your hearts, and

and not your clothes; in thanksgiving, he listens to hear whether ye make melody in your hearts. Religion it doth spiritualize performances, and doth shell them, and take the kernel; it doth extract the spirits, and quintessence of them.

5. Hence it is, that without this, the most pompous performances are scorned and rejected. A sacrifice without an heart is an abomination to him. *I hate your burnt-offerings, my soul nauseates your solemn assemblies.* Odi Danaos, & dona ferentes. *Bring me no more vain oblations:* ἐχθρῶν δῶρα ἀδώρα, κ' ἐκ ὀνήσιμα. A corrupt heart, it soils every Ordinance, it stains and discolours every Duty, it envenoms every mercy. If such a one pray, 'tis esteemed howling; if he mourn, 'tis hanging down the head like a bull-rush; if he sacrifice, 'tis cutting off a dogs neck; if he rejoice, 'tis but a blaze, a crackling of thorns under the pot.

6. In Heaven when outward performances shall vanish, yet then God shall have thine heart, and thou shalt have his face; thy well-beloved shall be thine, and thou shalt be his. When Preaching shall cease, and Prayer shall cease, when Sacraments shall disappear, yet then thy naked heart shall be offered unto God; it shall twine about the chiefest good, and by a neer, and immediate union shall enjoy it for ever.

III. *The Heart* is to be given unto God, because thou hast promised it him. Remember that Primitive, and Original vow in Baptisme. God then may take possession of the heart, if he please; for he hath the key of all hearts; he hath the key of an Infants heart, and can open it if he please. But however there is an engagement upon thee by this, to give him thine heart. And sure there are few, but some time or other, have given him several other promises of their hearts. Did'st thou never offer thine heart unto him in a storm? in a judgement? in a sickness? Well then, withall remember that God takes no pleasure in fools, that make vowes, and break them. His promises to thee are sure, why should thine be deceitful?

IV. Give thine heart unto him, that he may make it better. It may be thou hast a flinty, & unmalleable heart; give it to him, & he will melt it, and dissolve it: It may be thou hast a barren, and unprofitable heart, give it to him, & he will make it fruitful; he wil bid it encrease and multiply. It may be thou hast an unquiet and discomposed heart; give it to him, & he will tune it. It may

be thou haſt a narrow,and contracted heart;give it to him, & he will enlarge it.It may be thou haſt a droſſie,& corrupt heart; give it to him,and he will purifie,and refine it.

V. Give it him,that he may make it happy,that he may fill it with his love,that he may ſatisfie it with himſelf, that he may ſeal it with his Spirit. It hath toiled already ſufficiently,& wearied it ſelf among vanities; it hath gone from flower to flower, and can extract nothing but bitterneſſe;and ſtill Deſire,which is *hiatus cordis*,opens it's mouth wide,and cries aloud,Give,give. Go then to the Fountain,to the Ocean, and there fill thy ſelf. Doſt thou think thou canſt ſuck any ſweetneſs from the breaſt of a Creature?no,but go to the fulneſs,and exuberancy of a Deity, and then ſtretch thy deſires to the utmoſt compaſſe,widen thine heart as much as thou canſt, yet there will be enough to make thee run over with happineſs.

That's the firſt thing,why the heart muſt be given to God. Wee'll conſider in the next place, when the heart may be ſaid to be given to him?

(1.)When thou acteſt out of a principle of love toward him. What's love,but a giving of the heart?As *Dalilah* ſpeaks to *Samſon*; *How canſt thou ſay thou loveſt me,when thine heart is not with me.* A lover not only,*quærit coſtam ſuam*, as the Jews ſpeak, *ſed quærit cor ſuum*,for he hath given that to another. And where there is mutual love, there's a mutual exchange of hearts. God loves himſelf in thee,& thou findeſt thy ſelf in God.His thoughts are for thy wel-fare,and thy thoughts are for his glory. In love there is a mixing and blending of beings; 'tis *fibula animarum*; nay, it knits,and weaves ſouls together;*Knit my heart unto thee, O God*, ſayes the Pſalmiſt.

(2.) Then thine heart is given unto God,when thou doſt act out of ſincerity,when thou art an *Iſraelite* without guile. This is Evangelical perfection:it is that Evangelical allowance,which is put into the ballance of the Sanctuary,ſo as a Chriſtian is not found too light.As for keeping every jot, and *apex* of the Law, let them ſpeak of it,that could ever do it. Thy Savior hath kept it for thee in the full rigour,and exactneſſe of it; and thoſe ſpots which thou findeſt in thine own heart,thou muſt waſh them out in the blood of the Lamb; thou muſt whiten thine heart in that *Fountain*, which is *ſet open for the houſe of* David, *and for the inhabitants*

habitants of Jeruſalem, for ſin, and for uncleanneſſe. If thou beeſt ſincere, and cordial, and faithful with thy God, then thine heart is given to him.

(3.) Then thou doſt give thine heart unto God, when thou doſt fully comply with him in thoſe glorious ends, in thoſe great intereſts, and deſigns which he doth propound to himſelf; when thou doſt ſubmit thy will unto his, and conform thy deſires unto his; when thou doſt wholly reſign up thy ſelf unto him, and ſweetly cloſe with his providence, though never ſo myſterious, and unſearchable: when thou doſt pluck out thy right eye for him, and cut off thy right hand for him; when thou thinkeſt not thy life too dear for him.

(4.) Then thou doſt give thine heart unto God, when thou doſt ſerve him with vigor and intention. Luke-warm *Laodicea* could not give the heart unto Chriſt. *Epheſus* when ſhe fals from her firſt love, her heart is unbended preſently, performances come dropping from her in a weak, and languiſhing manner. Whereas ſpiritual productions they ſhould be ſtrong, & maſculine, ſpringing, and ruſhing forth with a ſacred *impetus*, as Gods love comes ſtreaming to thee with an irreſiſtible fulneſs. Thine heart ſhould boyl up a good matter, as the *Pſalmiſt* ſpeaks. But ſome are ſo cold and flat in performances, as that you would wonder where the heart was all the while; and to be ſure where ever it was, it was an heart of ſtone, a *Nabals* heart, an heart ſunk within them. Popery layes much ſtreſs upon the intention of the Prieſt, but the people in the mean time may be as remiſs as they pleaſe. As implicit faith, ſo implicit prayers, & implicit performances muſt ſuffice them. But if they had but a Bible, or ſuch a one as they could underſtand, they might turn to that ſame place; *Curſed is every one, that doth the work of the Lord negligently.* Offer ſuch blinde, and lame ſacrifices; offer them to thy Prince. Offer ſuch imperfect obedience to the Pope. See whether he will accept of it. I remember I have read of one of them, who when his Catholick creatures deſired a farther latitude, & diſpenſation in ſome matters of Religion that were of leſs conſequence, he returned him a favourable, and indulgent anſwer; but withal, he encloſed this very Text; *O fili mi, præbe cor tuum mihi.* Thus Popery would rob God of the heart, and give it to a creature.

(5.) Then thou giveſt thine heart unto God, when thou giveſt

it unto the people of God. *Inasmuch as you did unto one of these, you did it unto me,* saith Christ. There's an union between God and his people; and therefore if thine heart be united to them, it is united to him also. And how sad is it, that those hearts should jarre amongst themselves; who yet harmoniously meet in the close in the union with their God!

And thus we have seen why the heart must be given unto God, and when it is given to him. We will now shut up all in a word of Application.

1. See then how powerful Religion is, it commands the heart; it seizeth upon the vitals. Morality that comes with a pruning knife, and cuts off all sproutings, and wilde luxuriancies; I, but Religion laies the axe to the root of the tree. Morality looks that the skin of the Apple be fair; but Religion searcheth to the very core. Morality chides outward exorbitancies: but Religion checks secret inclinations. Or at the best in Morality there is but a polishing, a guilding, a carving of the heart; but in Religion there is a new framing, a new modelling; nay, a new creating. That's the power of godlinesse, it changeth the heart.

2. See also the odiousnes of an hypocrite. He doth not give God the heart, and yet will give any thing else; I, and will seem to give that too. He hath לב ולב, which the Apostle renders by ἀνὴρ δίψυχος. Now an heart, and an heart, 'tis as odious as a weight, and a weight, as a ballance, and a ballance. Treachery, and perfidiousnesse is that, which is so much detested by men, as that which cuts the sinews of humane Society: and though there be some that will practise it, yet there are scarce any that will in expresse terms patronixe it;

Ἐχθρός γὰρ μοι κεῖνος ὁμῶς Ἀΐδαο πυλῇσιν, &c.

as he there speaks. Now as perfidiousnes hinders commerce, and intercourse with men; so hypocrisie must needs hinder communion with God. Can you think that a painted sepulchre is a fit place for his Spirit to dwell in? This is that which Christ doth so much upbraid; Thou blind Pharisee, thou that never reflecteſt upon thine own heart, thou that keepeſt a continual poring on the outside only, and lookeſt to the painting, and whiting, & daubing of that; dost thou think thus to please the pure, and bright, & piercing eye of Omniscience? Thou hast not the black skin of the *Ethiopian*; thou hast not those eminent spots of the

Leopard:

Leopard: I, but thou haſt the plague of the heart, thou haſt the Leproſie within, and is not that more deadly and dangerous? The heart of a Publican is far whiter then thine.

3. See then the bitter root of Apoſtaſie. There are ſome that never gave their hearts unto God, no wonder if they fall from him. Hypocriſie 'tis the ſeed of Apoſtaſie. *Take heed* (ſayes the Apoſtle) *leſt there be in any of you an evil heart of unbelief, ſo as that you depart from the living God.* He that hath a *Judas* his heart in him will at length betray a Saviour: he that hath a Demas his heart in him will at length embrace the preſent world. An Apoſtate did but lend the heart unto God for a while, and now hee calls for it again.

4. Yet ſee the ſecurity of a weak Chriſtian, he hath an heart as wel as others, & he hath given that to his God. He hath a vital Principle, an immortal Principle within him. What though the ſturdy Oaks of *Baſan* be broken? what though the ſtately Cedars of *Lebanon* fall? what though the green Bay-trees vaniſh, & diſappear? what though men of vaſt abilities, of rare accompliſhments, of fair flouriſhes in Religion, what though theſe draw back from God? yet a weak Vine may ſtand all this while leaning upon his beloved laden with fruit, chearing both God, & men; a bruiſed reed may laſt all this while, if it be but bound up in the Bundle of Life. The ſmoaking flax may be kindled into ſo pure a flame, as that it may outſhine a blazing Profeſſour. A worm may conſume *Jonah* his Gourd, but a Whale ſhall not conſume *Jonah* himſelf. Outward profeſſion may wither, but nothing ſhall ſeparate a ſincere ſoul from his God.

5. Such as have not yet given their hearts unto God, let them withhold them no longer. Put up thy weak deſires, & pray him to give thee ſuch an heart, as may return it ſelf to him. Doth God aſk thine heart of thee, and doſt thou refuſe to give him? What do'ſt thou ask of him that he denies thee, if it be good for thee? & do but think how eaſily do'ſt thou give thine heart unto any other but thy God. When the world knocks, when Satan knocks, thou openeſt preſently; nay, it may be before they knock; and muſt a Saviour only be excluded? Is there no Rhetorick in the love of Chriſt? Is there nothing that can draw thine heart to him? Are all the cords of love too weak? Do'ſt thou break them all? will not the influences of the Goſpel ſoften thine heart?

Will

Will not the blood of a Saviour diſſolve it? will not importunate wooings,& beſeechings move thee?Out of what rock wert thou hewen,O obdurate ſoul ? Doth a greater then *Moſes* ſmite the rock,& will not it guſh out with water?Doſt thou ſay,thou can'ſt not give it to him?this anſwer is ready for thee; *Non velle in cauſa eſt, non poſſe prætenditur* ; if thou hadſt a will to give it him,thou would'ſt have a power to give it him too.However as thou haſt ſome faint velleities, ſo make ſome weak endeavours; when he moves thee, then offer it to him as well as thou canſt, though but with a weak, though but with a trembling hand, and his hand will meet thine,and will preſently take it of thee.

6. Such as have given their hearts unto God, here's matter of praiſe,and thankfulneſs.Bleſſe thy God that would receive ſuch a vain, and contemptible thing, as thine heart was, when firſt thou gaveſt it to him.Was it not infinite love to eſpouſe ſuch an heart to himſelf; to beautifie it,and enrich it, and prepare it for his Love ; to guide it,and teach it,and rule it; to ſteep it in all precious ſweetneſſe ; to amplifie it, and dilate it, that it might be more capable of his love ; to ſet a guard about it, & to keep it againſt the ſubtlety,and vigilancy, the malice,and fury of ſpiritual enemies ? How canſt thou enough admire the greatneſſe of this his Goodneſſe ?

THE

THE PANTING SOUL.

PSAL. 42. 1.

As the Hart panteth after the water-brooks, so panteth my soul after thee, O God!

HEre's one of the sweet strains of *Davids harp:* one of those bright and sparkling expressions, λαμπρὰ ῥήματα, which not only carry a Majesty with thẽ, but even include a Deity: one of those holy and strong ejaculations, with which he was wont *è corporis pharetra* (that I may allude to that of the Prophet *Esay's*) to take his soul (that polished shaft) out of the quiver of the body, and to dart it up to heaven, the place of his treasure and hope, and the dwelling place of his God. And truly every Psalm may well say, as the Psalmist himself sayes in the 139 Psalm, *I am admirably made, I am curiously wrought:* רקמתי, so 'tis in the Original, *Acupictus sum.* I am wrought with a needle. There's a spiritual imbroidery, a most rare and sacred needle-work in every Psalm: they are all wrought by the finger of the Spirit; and they are like the Kings daughter in the 45. Psalm, *Their clothing is of wrought gold, their raiment of needle-work, and they are all glorious within.* We doubt not but that there's a most divine Emphasis in all Scripture-eloquence, & every jot & tittle in holy writ, as it has eternity stampt upon it, so it has a Majesty shining in it; But yet never did heavenly

eloquence ride in more ſolemn and triumphant pomp, then in this book of Pſalmes: As if the voice had been here contrary to that in other triumphs, *Memento te immortalem eſſe.* And as for that prophane Politician, that ſaid he found more ſweetneſs in *Pindars Odes*, then in *Davids* Pſalmes: he might as well have ſaid (if he had pleaſed) that he found more fragrancy in noiſome weeds, then in the Roſe of *Sharon*, or Lilly of the Valleys: that he found more ſweetneſſe in a dunghil, then in a garden of ſpices, then in an *Eden*, even a garden of God. Happy *Pindar*! If inſtead of his Ἄειστον μὲν ὕδωρ, he had thought of theſe water-brooks, & he might have hop't for a better Crown, then either he or any of his Worthies were like to obtain; if he could have reacht this heavenly tune, ſet by ſo holy a Lyrick, the ſweet ſinger of *Iſrael*, ὃν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς ὑδάτων, &c. as the Septuagint render the words. And yet their ἐπιποθεῖ ſpeaks not loud enough to expreſs the Hebrew ערג; for though ποθεῖν may ſignifie a ſtrong and earneſt deſire, and though ἐπιποθεῖν may intimate a deſire upon a deſire, which by reduplication muſt needs be ſtronger: and granting that ἐπιποθεῖ ἐπὶ τὰς πηγὰς, do ſtill adde to the vehemency of it: yet the word in the Original is more appropriated to the panting hart, & may ſeem to be borrow'd from that very noiſe which it makes in its braying after the water-brooks, and the Latin *glocitat* is anſwerable unto it. Now as for the hart, alas 'tis but a melancholy timerous creature at the beſt, a panting creature, Κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο. You know who 'twas upbraided it to *Agamemnon*, Thou haſt an impudent eye, and a panting heart: and no more uſual *Periphraſis* of a coward, then ἐλαφρὸς ἀνήρ. But that which the text chiefly aims at, is the dryneſſe of temper in the Hart, which at ſome times of the year, (in Autumn chiefly) as *Ariſtotle* notes in his *Hiſtoria Animalium*, is very exceſſive, eſpecially in thoſe hot and dry Countries, and being uſually in the deſert, doth more diſcover it ſelf, by reaſon of the ſcarcity of waters there. To let that alone which yet divers tell us of its drawing up, and devouring of ſerpents, and how that when 'tis enflam'd with the venom of them, it then breaks out into thoſe ſtrong anhelations & violent breathings after the ſtreams of water, and when it hath ſatisfied it ſelf with them, it then caſts of al that was burthenſō in the body before, & thus renues its age again. *Epiph*

adds.

adds, that if within the space of three hours, it can't quench its thirst, it presently dies: but if it satisfie it self with the streams of water, it usually lives fifty years longer.' Tis likely here in the text, 'tis meant of the Harts panting, when 'tis chased by the hunter, & yet not (as some understand) when that after its many φοραὶ and ἀντιφοραὶ, it can finde no place of safety, it then pants after the water-brooks, as the only place of refuge: but rather διὰ τὸ καῦμα καὶ τὸ ἄσμα (as *Aristotle* briefly) for the quenching of its thirst, as the following words clearly intimate, *My soul is a thirst, &c. Hæret lateri lethalis arundo*, the arrows of the pursuer stick fast in it, & the venom therof drinks up its spirits. Why now water-brooks can hardly quench its thirst, with *Behemoth* in *Iob*, it can drink up rivers, and sup up the Ocean at a draught, there's a combustion in its bowels, nothing but fire, fire; nature's on re, and would fain be quencht, and those little reliques of strength that it has, it spends in panting after the streams of water. Thus does the Hart pant after the water-brooks, and thus did *Davids* soul; thus does every devout soul pant after the living God; and thus *ardently*. Religion is no matter of indifferency as vain man would imagine. It is θερμὸν πρᾶγμα, as he said of love. It requires the very flower and vigour of the spirit, the strength & sinews of the soul, the prime & top of affections. It is no empty wish, nor languishing endeavour, no still-born prayer, nor abortive resolution will serve the turn. He that's but almost a Christian, shall but almost be saved, and that will be the very *Emphasis* of damnation, to have been within a step to heaven. But there is a grace, a panting grace, we know the name of it, and that's all, 'tis call'd zeal, a flaming edge of affection, and the ruddy complexion of the soul; which argues it sound, and shews it lovely. This is that, that makes a Christian an holy spark, a son of the coal, even of the burning coal, that was fetcht from the Altar. Nay, we need not go so low as this, a zealous Christian is an incarnate *Seraphim*; what should I say more? he's just of his Saviours complexion, *white and ruddy, the fairest of ten thousand*. This was that, that set a lustre upon those shining Rubies, that adorn'd the Noble Army of Martyrs, *purpuratus martyrum exercitus*; And indeed they were ἔνδοξοι ἁλοπόρφυρεοι in a better sense, then e're it was meant of *Antipater*. ἐδίψησεν ἡ ψυχὴ, 'tis true indeed, their soul was a thirst even for the living

God, they enter'd into heaven panting, & there they rest themselves to all eternity, μένει σαββατισμος. There remains therefore a rest, a sabbatism, unto the people of God. And yet there are a generation in the world that are al for a competency in goodness, and are afeard of too much holinesse; Mediocrity, even here is golden, a *Laodicean* temper shall go under the name of moderation, & a reeling neutrality shall be styl'd prudence and discretion, what needs this breathing and panting? this forwardness and eagerness? this vehemency and violence in the way of Religion? *quorsum hæc perditio?* And they look upon such expressions of affection as this in the text, as upon strong *Hyperbole's*, or pretty rhetorical flourishes. *Ieremy* surely was strangely melancholy, when he wisht his head a fountain, that he might weep day and night; and 'twas meer fondness in the Spouse in the *Canticles*, to be sick of love. Thus do's the serpent hisse at the wayes of godlinesse, and thus do's the ψυχικὸς ἀνὴρ argue. But go vain man, look upon the panting Hart, wonder why it breaths so strongly after the streams of water; bid it pant moderately after the water-brooks, and when thy empty breath can abate its fervency, then & not till then, nay hardly then, wonder at the strength of a Christians desire after communion with his God: for as the Hart pants after the water-brooks, so panteth his soul after his God, so *strongly*.

2. *So panteth my soul after thee, O God!* so *unsatisfiably*: And that in a double sense.

1. 'Tis satisfied with nothing else. 2. 'Ts not satisfied with a little of this.

1. Nothing can still the weary and thirsty Hart, but the streams of water, and nothing can content the panting soul, but the fruition of his God: God never rested till he made man, and man never rests till he enjoyes his God. He ha's a soul within him of a vast capacity, and nothing can fill it to the brim, but he that's fulnesse it self. Desire is *hiatus voluntatis*, and such as nothing but happinesse can fill it: that indeed is (as he sayes) *Mors desiderii, silentium appetitûs, claustrum cupiditatis, modestia ambitionis, quoddam satis.*

Nature hath taught us all to pant after a *summum bonum*; And 'tis the voice put into every ones mouth, *Who will shew us any good?* indeed 'tis the errand for which we are sent into the world:

world, to finde out happineſſe, & yet we ſeek it ſo as if we were loath to finde it. Τοξύται γ̀ πολλοὶ πρὸς ἀγαθὸ τὸν βίον, καὶ σχεδὸν τὰς φαρέτρας ποικίλων καὶ πολυδαίδαλον τρόπον, ἀλλ' ἃ μὲν παίζειν ἄσχα τοξεύουσιν, As *Lucian* follows the Metaphor moſt elegantly. And happineſſe may well have that inſcription, which *Plutarch* tells us, was upon the temple of *Iſis*, ἐμὸν πέπλον οὐδεὶς ἀνθρώπων ἀπεκάλυψε. We knock at every creatures door, but there's nothing within, no filling entertainment for the ſoul; no creature can bid it welcome. Would you know what they all amount to? if you'l believe *Solomons* reckoning, the very *ſumma totalis* is, *vanity of vanities, all is vanity and vexation of ſpirit.* Vexation is the very quinteſſence of the creature, and all that can poſſibly be extracted out of it. Now if vanity can ſatisfie, or if vexation can give content, if you can gather grapes of thorns, or figs of thiſtles, go on then to dote upon the creatures, & to be enamour'd with a ſhadow of periſhing beauty. The Prophet *Eſay* tells us, that all the creatures they are but as the drop of a bucket; when the water's empti'd out of a bucket, perhaps there's a drop ſtaies ſtill behinde, a weak drop, which recollecting all its forces, yet has not ſtrength enough to fall. And will ſuch a drop (think you) ſatisfie a panting hart? The creatures are weigh'd in the ballance of the ſanctuary, and they are found to be lighter then the duſt of the ballance, and this will enflame the thirſt, rather then quench it. To ſpeak in the Epigrammatiſts language, they are οὐδὲν καὶ μηδὲν, meer nothing. And ſurely man's the vaineſt of all the reſt, the *index* of all the volumes of vanity; that by ſin has ſubjected the creatures unto the bondage, under which they groan, and wait to be delivered, and yet dreams of diſtilling I know not what felicity out of them, ſo that (me thinks) 'twas a notable expreſſion of him, that ſtyl'd the Orators very ambitious of empty applauſe πεισανθρωποι, we may ſurely tranſlate it thrice miſerable: And 'tis one of the *Encomiums* that *Eunapius* gave of *Longinus*, τὸ δὲ ἀνθρωπον ἔδει ἐμίσησε. And as for that ſuppoſed being and excellency, which we fancy in the creatures, 'tis really to be found after a farre more pure and eminent manner in God himſelf. The load-ſtone can't draw the iron when the diamond's in preſence, and ſhall earthly vanities draw the ſoul, when the pearl of price is in preſence? *Dulciùs ex ipſo fonte bibuntur aquæ.* Surely that's no panting ſoul, that forſakes the foun-

fountain of living waters, and digs to it self broken and empty cisterns that will hold no water. The Hart pants unsatisfiably after the water-brooks, and the soul as unsatisfiably after communion with its God, 'tis satisfied with nothing else. But

2. 'Tis not satisfied with a little of this, not a drop nor a taste will suffice the thirsty hart, it does not come like *Canis ad Nilū*, a lap and away, a drop can no more quench its thirst, then it could cool *Dives* his tongue, though indeed he begg'd for no more. That short sweetness and brief refreshment, which is shut up in a drop, does but bespeak a stronger panting after somewhat more full and satisfactory, and 'tis true if ever of the waters of life, *Quò plus sunt potæ, plus sitiuntur aquæ. Bonum* as 'tis *sui diffusivum*, in respect of others, so 'tis *sui multiplicativum*, even in that subject where it is: when it has once ingratiated it self with the soul, and won upon its affections, when the soul begins to eye the beauty of it.

Ὄφθαλμῷ δ' ἴδῃ ὄψιν ἀπ' ὀφθαλμοῖο Κολάων
Ἑλκῃ ὀλισθάνει καὶ ἐπὶ φρενὸς ἀχρὶ δύηται.

When the understanding once sees it, O how sweetly! how presently does the will embrace it! and it becomes the well-beloved of the soul. O how does it enlarge it self, for the entertainment of it! And how does it delight to expatiate in so choice a happpiness! He that has tasted but a little of Gods goodness, thinks he never has enough of it, to be sure, he can never have too much, there's no fear of surfetting upon happiness. 'Tis true, the least glimpse of Gods favourable presence is enough to support and cherish the soul, but 'tis not enough to satisfie the soul: O how pleasant is it to see Christ flourishing through the lattices? and yet the spouse will never leave longing till she see him face to face. There's sweetness indeed in a cluster of *Canaan*, but yet such as sets the teeth on edge for more. The thirsty hart pants עַל אַפִּיקֵי מַיִם, and the Christian after fulness of communion with his God: *Dulcissimo Deo totus immergi cupit & invisceràri*, as *Carthusian* speaks; *So panteth my soul after thee, O God!* so *unsatisfiably*. But

3. *So panteth my soul after thee, O God!* so *unceasingly* until it be satisfied. The thirsty hart never leaves panting while it has any being; delay here does but whet desire, and give it time for stronger

ſtronger forces. And what elſe is a Chriſtians whole life, but a continued anhelation after his God? and though this may ſeem very weariſome and tedious, to be alwaies a panting: yet the Chriſtians ſoul findes far more incomparable ſweetneſs Ἀληθινὴν καὶ στερεὰν χαρὰν, ſolid and maſſie joy, beaten joy, like beaten gold, ſo much σφυρήλατος imports; he findes more of this in the very panting after his God, then any worldling can, when with the greateſt complacency he takes his fil of his choiſeſt delights, and when he enjoies the ſmiles and blandiſhment of fortune, his ſo much adored Deity.

And this is that which notably differences a Chriſtian from an hypocrite; *Will an hypocrite pray alwaies?* ſaies *Job*, or will he pant alwaies? no, he keeps the rule, *Si ter pulſanti*, by no means knock at heaven too often. What nothing but breathing after the water-brooks? better take up ſome muddy contentment by the way, and ſee if that will quench his thirſt: Indeed he ne'r taſted the ſweetneſs of the fountain, no wonder that hee ſo eaſily parts with it. His ſtrongeſt panting was but ἀπὸ πλεγμάτων as the Moraliſt ſaies of paſſion, *fraus inflammata:* the motion was meerly violent, and therefore not likely to laſt long. Me thinks the Greek Epigram ſpeaks to him

Ζώγραφε τ μορφὴν κλέπτεις μόνον, ἃ δύνασαι δὲ
Ζωὴν συλῆσαι χρώματι πειθομένην.

Τὴν μορφὴν κλέπτεις. The painters eye ſteals a little beauty from the face, and perhaps his hand makes reſtitution, reſtoring it again in the picture; and this is all you can look for of him, nay 'tis well if he perform ſo much: As for the expreſſion of vitals, or the repreſentation of eſſentials, 'tis *ultra penicillum*, ſo that he muſt let this alone for ever. The moſt accompliſh't hypocrite, the cunning'ſt painter of Religion that ſets it out, in the fineſt and freſheſt colours, τ μορφὴν κλέπτει, he does but ſteal a forme of godlineſſe, the Apoſtle has ſome ſuch phraſe, ἔχοντες μορφὴν εὐσεβείας. He can't reach to the vitals of Religion, nor expreſſe the eſſentials of holineſſe, ſincerity can't be painted, they deny the power of it: And 'tis juſt with God, δικαιοκρισία τῦ Θεῦ, as they can't expreſſe the life of a Chriſtian, ſo they ſhould not taſte the joy of a Chriſtian; no ſtranger intermeddles with his joy. As no man can paint the eſſence of a thing, ſo no man can paint

paint the ſweetneſſe of a thing. Whoever could paint the ſweetneſſe of the honey-comb? The joyes of an hypocrite as they are groundleſs and imaginary, ſo like his ſervices, they are vaniſhing and tranſitory. But a Chriſtian as he's alwayes breathing after his God, ſo he's alwayes drawing ſweetneſſe from him. And here 'twere eaſie to ſhew, how in every condition the ſoul breaths after its God, when it ſees the vanity of the moſt flouriſhing condition, it pants after fulneſſe in its God: when it ſees the vexation of a cloudy condition, it pants after contentment only to be found in its God. But I ſhall inſtance only in theſe two, as having ſome neerer acquaintance with the text, the ſtrong pantings of a tempted ſoul, and the ſecret pantings of a languiſhing and a deſerted ſoul. And

1. In temptations the ſoul pants after its God. They that are skill'd in thoſe terms tell us, that an Hart is properly a ſtagge which has eſcap't a King in hunting: And there are ſome ſuch Chriſtians, that have eſcap't the Prince of the air (that *Nimrod* the mighty hunter) and all his fiery darts. God he has ſet his bowe in the clouds as a token of peace and reconciliation (the rain-bowe, the lace of Peaces coat:) And the Devil he muſt ſet his bowe in the clouds too, in the troubled and cloudy ſpirit, & there are arrowes in the hand of the mighty —— ἰοὺς ἰὸς ἕλεμνα, πνειστεύοντες ὀϊστοί. And how ſhall the ſoul eſcape theſe fiery darts, but by panting after its God as the only place of refuge, *a ſtrong tower and a rock of defence*, and by breathing after heaven, as a place where 'tis ſure to be free from them? ὃ μὲ πυθέσθαι σέφανον ἔχοντα γε, as he ſaid in the Comedy. A crowned Chriſtian is ἔξω ϐελῶν, and Satans fiery darts can by no means reach Heaven. And thus the ſoul pants.

Ariſe, O Lord, and ſave me, O my God, from the mouth of the Lion that's ready to devour me, leſt he tear my ſoul and rent it to pieces, while there is none to deliver. Lo, the enemy has bent his bowe, and made ready his arrow upon the ſtring, that he may ſecretly ſhoot at the upright in heart: But compaſſe me, O God, with thy favour as with a ſhield; keep me as the apple of thine eye, and hide me under the covert of thy wings: Deliver me from my ſtrong enemy, and from him that hateth me, for he is too ſtrong for me. O ſend me help from thy Sanctuary, and ſtrengthen me out of Sion! And thus when with a ſure recumbency it leans upon its God, it has leaſure then with

an holy triumph to out-brave the enemy: And as for thee that wouldst make a partition between me and my God, see if thou can'st tear me from the bleeding wounds of my dying Saviour, rend me (if thou know'st how) from the bowels, the tendereſt bowels of Gods deareſt compaſſions: ſee if the gates of hell can prevail againſt the rock of eternity. If thou, O God, be with us, if the God of *Jacob* be our refuge, we will not fear what all the powers of darkneſſe can do againſt us: ὑπερνικῶμεν, *We are more then conquerour.* Theſe are the ſtrong pantings of a tempted ſoul.

2ly, In deſertions, even then the ſoul pants after its God; Αὐχμῷ σβαννυμένοιο καὶ ὀλωμένοιο λειμῶνος, when the ſoul is ready to periſh in the dark, it pants after the water-brooks, and can meet with nothing but waters of *Marah* and *Meribah*; God dips his pen in gall, and writes bitter things againſt it. ἐδίψησεν ἡ ψυχή, the ſoul is athirſt, and like its Saviour it can have nothing but gall and vineger to drink, yet ſtill it pants after its God. 'Tis under a cloud indeed, but even theſe clouds ſhall drop fatneſſe, they ſhall drop upon the dwellings of the wilderneſſe, and the barren ſoul ſhall rejoyce: like *John the Baptiſt*, it feeds upon honey in the deſert, not μέλι ἄγριον, wilde honey, ſuch as is the worlding's joy, but honey out of the rock, upon the tip of the rod like *Jonathans*, to open the eye, and to refreſh the heart. A ſoul in a deſertion, is as it were a ſoul in a Conſumption, and one only taſte of Gods ſweeteſt love in Jeſus Chriſt, is a ſure Reſtaurative for ſuch a languiſhing ſoul. Now in the greateſt Eclipſe of Gods favour, in the total Eclipſe, when there is not ſo much as a ſecret light, yet there's a ſtrong influence, nay, ſtronger then at another time, for his ſtrength is proportion'd to our weakneſs: And they are *Pauls* own words, *When I am weak, then I am ſtrong.* And even now there is σπέρμα πυρὸς, as *Homer* calls thoſe ſparkles that ſeem'd to be buried in the aſhes, and a Chriſtian in time may ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ; nay, there is σπέρμα φωτὸς too, *Light is ſowen to the righteous*, there's a door of Hope open'd in the valley of *Achor*; and now the ſoul pants after God, as a Father of mercies, and a God of Conſolations. A God of Conſolation? what higher, what ſweeter ſtrain? All the balm of *Gilead* ſeems to be wrapt up in this expreſſion. A God of Conſolation; that's one, who in the ſtrangeſt exigences and greateſt repug-

nances, when comforts fail, can create new comforts, for that's to be a God of Consolation; Creation is his properly, can raise them out of the barren wombe of nothing, for that's Creation; can do it with a word, for Omnipotency useth to put it self to no greater expences: *Imperatoria brevitas*, the very commanding word, let there be light in such a soul, is enough to make it more glorious then the Empyrean Heaven. And now the soul pants thus, as you may hear *David* panting almost in every Psalm: *How long wilt thou forget me, O Lord, for ever? And how long wilt thou hide thy face from me? Hath the Lord forgotten to be gracious? And hath he in anger shut up his tender mercies? Is the hand of Omnipotency abbreviated, that it cannot help; and his arme shorten'd, that it cannot save? Or is his mercy clean gone for ever, and does his promise fail for evermore?* Weeping hath endured for a night, why comes not joy in the morning? When wilt thou satisfie the longing soul, and fill the thirsty with thy goodnesse? when wilt thou lead me into thy green pastures, & refresh my soul with sweetnesse? When, O when! shall I enjoy an Ordinance in its Orient lustre, in its heavenly beauty, in its full and purest sweetnesse? When, O blessed Saviour! wilt thou become the lilly of the valleys? the beauty and the ornament of the humble soul? And when shall these valleys stand so thick of corn, as that they may laugh and sing? And then it breaks it self into some such expression, as that of a sweet finger in our *Israel*. ‖ *Ah my dear God, though I be clean forgot,* ‖ *Let me not love thee, if I love thee not.* These are the secret pantings of a languishing soul.

Thus you see how the soul pants after its God, even as the Hart pants after the Water-brooks. We are to discover in the next place, what manner of Comunion with its God it is, that the soul thus pants after, and that either mediate Communion with him here in his ordinances, or immediate Communion with him hereafter in glory. And

First, It strongly desires acquaintance with him here in his ordinances. *Chrysostome*'s very Rhetorical upon the text, and tells us; how that *David*, like a lover in absence, he must expresse affection: As they have their dainty sighs, and passionate complaints: their loving exclamations, and sundry discoveries of affection; they can meet with never a tree, but in the bark of it

they

they must engrave the name of their darling; Δεινὸς δ' ὁ ἔρως ὥσπερ ὁ κίττος αὐτὸν ἐκ πάσης ἀναδῆσαι περιφάσεως; 'twill twine upon every opportunity, as the Moralist speaks; ‖ Ἐγὼ δὲ τὰς ἐρώντας ἰδὼν ὑπαμ' ἰυδὺς ‖ ἔχει γὰρ τι λέπτον ‖ ψυχῆς ἔσω κάρφος, as *Anacreon* sings: And the true Lovers of God, they are always thinking upon him, sighing for him, panting after him, talking of him, & (if 'twere possible) would ingrave the name of the Lord Jesus upon the breasts of all the men in the world; Look upon *David*, now a banisht man, and fled from the presence of *Saul*, and see how he behaves himself: not like *Themistocles* or *Camillus*, or some of those brave banish't Worthies. He does not complain of the ungratefulnesse of his countrey, the malice of his adversaries, and his own unhappy successe; No, instead of murmuring, he falls a panting, and that only after his God. He's banish't from the Sanctuary, the Palace of Gods neerest presence, and chiefest residence, he can't enjoy the beauty of holinesse, and all other places seem to him but as the tents of *Kedar*. He's banisht from the Temple, and he thinks himself banisht from his God, as 'tis in the following words, *O when shall I come and appear before the face of God?* The whole stream of Expositors run this way, that 'tis meant of his strong longing to visit the Temple, and those amiable Courts of his God, with which his soul was so much taken, and so 'tis equivalent to that in the 63. *Ps. My soul thirsteth for thee, to see thy glory & thy power, so as I have seen it in the Sanctuary*, there to appear before the face of God. In the ordinances *extat Dei facies*, as *Calvin* speaks, and the *Gospel*, in 2 *Cor.* 4. 6. is call'd πρόσωπον Ἰησοῦ Χριστοῦ, as suppose a glasse, ('tis one of our own Divines illustrations,) when a man hath lookt into it, should keep a permanent and unvanishing *species* of his face, though he himself afterwards were absent, we might well say there were the face of such a man. The Gospel is such a glasse, representing Christ unto us, 'tis ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, that I may borrow that expression in the *Hebrewes*, so that when we shall come to see him, πρόσωπον πρὸς πρόσωπον in Heaven, we may be able to say, Surely this is the very Saviour that was describ'd to me in the Gospel, *sic ille manus, sic ora ferebat*. God ha's made himself very conspicuous in his own ordinances.

No doubt, but that even now God was a little Sanctuary un-

to *David*, & he had a private Oratory in his own breast, where he could mentally retire, and shut up his thoughts and affections in that interiour Closet, and yet he pants after the publick worship of his God. Musick in Consort is sweetest: And some have took it for mysterious in nature, and one of its *Magnalia*, that affections are wrought upon in publick more strongly then in private. The ordinances, these are the water-brooks *Davids* heart pants after, διστάσιον ὕδωρ, מים חיים, bubling up to Eternity. And yet 'tis not the outside of an Ordinance that the soul thus breathes for; alas! there's little sweetnesse in a shell. χῦμα παράγει, as the Apostle sayes in another case, the superficies, the surface of it soon passes away, and 'tis practical Popery to rest in an *Opus operatum*. You may hear *David* panting in another place, *O who will give me to drink of the water of the Well of* Bethlehem? It was not the outward water that he so much long'd for. You see when that was brought him by the hazard of mens lives, 'twas but water spilt upon the ground: No, 'twas a Saviour to be born in *Bethlehem* that his soul thirsted after: *O who will give me to drink of the water of the Well of* Bethlehem? Thou hast open'd thy mouth wide (O blessed Prophet!) and thy Saviour hath fill'd it: thou hast tasted of the water which he ha's given thee to drink, and thou shalt never thirst any more: but 'tis a Well of water springing up in thee to eternal life. A soul breathes after an Ordinance as an opportunity of having freer entercourse with its God; ψυχὴ ὁμοιότροπος τῷ Θεῷ, to have an heavenly tincture upon it, to breathe in so sweet an aire, to be steep't in a divine nature, to have some foretastes and prelibations of happinesse, a prepossession of heaven, and some dawnings of glory. And then it enjoyes it in its orient lustre, in its heavenly beauty, in its full and purest sweetnesse, when it meets with its God there, and increaseth its acquaintance with him. And would you see how the soul thus breaths after its God in every Ordinance.

1. In the *Word*, there it desires the ἄδολον γάλα, as the Apostle speaks. *Homer* tells us of a People, that he termes γαλακτόφαγοι; and *Eustathius* there tells us, that the same were wont to be called ἀμωμβεῖς, both names very well agree to them, that desire this sincere milk of the Word, that they may grow thereby. Faith pants after a promise, a breast of consolation.

The

The ſoul lies panting at the poole of *Bethesda*, and waits for the ſtirring of the waters.

2. *Baptiſm*, that's a water-brook the Infants ſoul pants after; for even that's envenom'd with a Serpent. There are *Errata's* in theſe *Carnea Encheiridia*, though they be the faireſt Copies of innocency that are no extant. Indeed many of the Fathers apply this Text to Baptiſm: And *Aquinas* quotes this out of *Jerom*, that theſe Verſes were wont to be ſung at thoſe ſolemn times, when Baptiſme was publickly celebrated.

3. As for the Sacrament of the *Lords Supper*, why there are *mellita flumina*, ſtreaming brooks of butter and honey, as *Job* ſpeaks: and O how welcome is the panting ſoul hither! God ha's ſent a meſſenger to invite him. *O! every one that thirſteth, let him come and drink freely: Drink; yea, drink abundantly O beloved!* 'Tis moſt true here that which *Triſmegiſtus* feign'd, God ſets a great cup full of Celeſtial liquor, with this Proclamation, βάπτισόν σε εἰς τὸν κρατῆρα, Up ſoul, and drench thy ſelf in this Cup of the Spirit; *Calix ebrius eſt*, as the force of the Original is in *Pſal.* 23. we render it, The Cup overflows. Here, if ever, the ſoul is *comforted with flagons*, and Chriſts *love is* טוֹב מִיָּיִן, *ſweeter then wine.*

4. What ſhould I tell you; nay, how can I tell you the ſtrong pantings of the ſoul in Prayer? The Apoſtle call's them, *Rom.* 8. 2. στεναγμοὶς ἀλαλήτοις, *groans unutterable*, when the ſoul becomes, as the Syriack Idiom calls the *thuribulum*, *domus aromatum*, breathing up ſweet odours unto the Throne of grace, and Heaven it ſelf is thus perfum'd; *Domus orationis*, is *Domus aromatum*. In all theſe you ſee how the ſoul breathes after Communion with its God, mediate Communion with him here. But

2dly, it pants after immediate communion with him in glory, and the following words will well bear this ſenſe, though not ſo properly and genuine, *O when ſhall I appear before the face God in glory.* Thus *Paul* pants, *I deſire to be diſſolv'd, and to be with Chriſt.* Thus the ſouls pant in the *Revelation*, *Come Lord Jeſus, come quickly. Hîc pitiſſamus, illic deglutiemus:* Here we ſip of the water of life, but there we ſhall drink it up, though there be eternity to the bottome: Here we are ſons of hope, and that's a panting grace: *Spes* indeed is *aurora gaudii & matutina lætitia*, early joy: but when grace ſhall be ripen'd into glory,

glory, then hope shall be swallowed up in fruition; And thus we (as 'tis in 2 *Cor.* 3. 18.) with open face κατοπτριζόμενοι δόξαν Κυρίου. You see that κατοπτρίζεσθαι here denotes a clear vision, whereas quite contrary in 1 *Cor.* 13. to see ἐν κατόπτρῳ, is to see ἐν αἰνίγματι, we see in a glasse darkly. A learned Critick hath well observed, that the Hebrew מראה includes both, for it signifies vision and speculation: we clearly beholding the glory of God, are chang'd into the same image from glory to glory, that's either, from his glory we become glorious, or else ἀπὸ δόξης εἰς δόξαν, that's from grace to glory, for grace is glory in the bud, as glory is grace at the full. Surely glory is nothing else but a bright Constellation of graces; and happinesse nothing but the Quintessence of holinesse. And now the soul by an holy gradation ascends higher, from those first-fruits and earnest-penies of joy here, to the consideration of the fulnesse of glory which it expects hereafter.

‖ Ἀλλ' ὅταν αἴγλα, ‖ διόσδυτος ἔλθῃ, ‖ λαμπρὸν ἔπειτα ‖ φέγγος ἀϊδρείων ‖ ψυχῶν μείλιχος αἰών, as the Lyrick strains sweetly, when the soul shal be unsheath'd from the body, that I may allude to the Chaldee Idiom) how gloriously shall it then glister? or to speak in *Plutarchs* expression, ἡ ψυχὴ ἐκβᾶσα ἐκ σώματος ὥσπερ ἐκ νέφους, when the soul shall be unclouded from the body, in what brightnesse shall it then appear? what? did *Davids* soul, his panting soul, here leap for joy, when he remembred thee, *O Sion?* O how triumphantly then does his glorified soul now sing in the new *Jerusalem!* Did his soul sing so sweetly in a cage of clay? what melody (think you) does it now make, being let loose to all eternity? Is there such deliciousnesse in a Cluster of grapes, cut down in the brook *Eshcol*, what look you for in the Vintage of *Canaan*, the Land of Promise? Is but a Prospect of that holy land upon the top of Mount *Pisgah* so pleasant and delightful? surely then their lot is faln to them in a fair ground, and they have a goodly heritage, that enjoy the sweetnesse of that land that flowes with milk and honey. Ha's but a glimpse of Gods favourable countenance, such a powerful, such a satisfying influence upon the soul? O think (if you can) how it shall be ravish'd with the fulnesse of the Beatifical Vision! when the clarify'd soul shal drink in the beams of glory, and be fill'd with joy to the very brim. When the panting soul shall rest it self in

the

the bosome of a Saviour, and fix his eye upon the brightnesse of his Majesty to all eternity; nay, when eternity shall seem too short for the beholding and admiring of such transcendent excellencies, and for the solemnizing of those heavenly Nuptials between Christ and his most beloved Spouse: where all the powers of heaven shall dance for joy, while a Consort of *Seraphims* sing an *Epithalamium. Beloved*, (sayes the Apostle) *now are ye the sons of God, but it appears not as yet what ye shall be.* This choice Prerogative of adoption does but shadow out your future glory, for it appears not as yet what ye shall be. Now ye are sons, but in your minority; sons, but yet insulted over by servants. Now ye are sons, but then ye shall be heirs, heirs of glory, and co-heirs with Christ. Now you see in a glasse darkly, ἐν αἰνίγματι, in a riddle, and that book which is call'd the *Revelation*, is most vail'd with obscurity; but then you shall see face to face, פה אל פה במראה ולא בחידות — as God promises to manifest to *Moses*; And some think, that this place of the Apostle alludes to those very words, taken out of *Numb.* 12 6. The riddle of *summum bonum*, that hath pos'd so many, shall then be expliccated, happinesse shall be unmask'd, the book shall be unseal'd, the white stone shall sparkle most oriently, you shall behold with open face the glory of God, you shall know as you are known: not as if a finite creature could comprehend an infinite essence, (as some of the Schoolmen seem fondly to imagine,) but the words will easily bear a double Hebraisme. You shall know as you are known, that is, either you shall know as you are approved, or else you shall know as you are known, that is, you shall know as you are made to know; ἐπιγνώσομαι καθὼς καὶ ἐπιγνώσθην, that is, καθὼς καὶ ἐδιδάχθην, sayes *Beza*, καθὼς καὶ ἐγνωρίσθην, sayes *Heinsius*: for indeed γνωρίζω, is the same with the Hebrew הודיע, and if it be rendred Hellenistically, he tells us the words will run thus, ἐπιγνώσομαι καθὼς καὶ ἐπιγνωδήσεταί μοι ὁ Θεός: I shall know, so as God is pleased to be known by me, to manifest himself unto me. O let every pious *Panting Soul*, with its apprehensions rais'd, & its affections advanc't, wait & long & breath for so glorious a time, when the *Panting Soul* shall becom an enjoying, an embracing soul. When water-brooks shal be turn'd into rivers of pleasure, ever springing frō Gods right hand, who is the fountain of being, where the glorious raies that flow frō the face of Christ,

Christ, shall gild those pleasant and crystalline streams, & there shall be fresh and eternal ebullitions of joy, so that the pure soul may bathe it self in blisse, and be for ever steept in unexpressible, in unconceivable sweetnesse.

MOUNT EBAL.

JUDGES 5. 23.

Curse ye Meroz, (saith the Angel of the Lord, Curse bitterly the inhabitants thereof, because they came not out to the help of the Lord, to the help of the Lord against the Mighty.

THis Chapter is fill'd with a Triumphant Song, that was made by *Deborah*, that glorious Nursing mother in *Israel*, after a great and famous Conquest, which God had given her and *Barak* over *Jabin* and *Sisera*, and all their mighty Hostes. She presently after the victory breaks out into a Psalm of Thanksgiving, she stirres up her soul to the praise of her God, and excites *Barak* to bear her company in this her joy: *Awake* Deborah, *Awake, &c. Deborah* in the Hebrew Language signifies a Bee; A Bee by them is called דבורה, a working, industrious creature; And this Song may well be lookt upon as *Deborahs* honey-combe, a sweet and precious Song, dropping from her gracious lips, *Deborahs* Honey-combe; But withal this Bee, it ha's a sting, *Curse ye* Meroz, *saith the Angel of the Lord, Curse ye bitterly, &c.* These words they are the sting of *Deborahs* Song, which

which ſtrikes through all ſuch as maintain not the cauſe of God againſt his enemies, *that come not out to the help of the* Lord, *to the help of the Lord againſt the mighty.*

If you look but upon the foregoing words, you may ſee there how this holy Propheteſs takes an exact view of the behaviour of the ſeveral tribes in this time of war and commotion, when the people of *Iſrael* were now oppoſing the *Canaanites*, ſuch enemies as God had devoted to deſtruction, and had given the *Iſraelites* ful cõmiſſion to deſtroy them. And after ſpecial notice taken, ſhe gives juſt *Encomiums* and commendations of all ſuch as were forward and active in the Lords cauſe, and withall, ſharp reproofs and cutting reprehenſions, to all ſuch as were remiſſe and negligent in this their duty. And firſt ſhe begins with the praiſe of them that deſerved it.

Out of Ephraim *was there a root of them againſt* Amalek.] This tribe ſent in aid to *Iſrael*, and the root that ſprang from hence againſt *Amalek* was *Deborah* her ſelf, who judged *Iſrael*, dwelling under a Palm-tree, between *Ramath* and *Beth-el* in Mount *Ephraim*, and by her charge and authority the war was undertaken, it was ſhe that whetted *Barak*, and encourag'd the *Iſraelites* againſt their enemies.

After thee Benjamin, *among thy people.*] Againſt thee, O *Amalek*; ſome of this tribe alſo adjoyned themſelves to *Deborah.*

Out of Machir *came down Governours.*] The tribe of *Manaſſeh* brancht it ſelf into two noble families, that of *Machir*, and the other of *Jair*; And out of *Machir* there came worthy men to help in the battel.

And out of Zebulon, *they that handle the Pen of the Writer.*] Learned men, and skilful Lawyers, ſuch as handle the Pen, theſe helpt forward in the War both (1.) By their counſel & advice: and this is none of the ſmalleſt aids: One *Ulyſſes* better then many an *Ajax*. Or (2.) By weapons and outward aid; Such as were wont to handle the Pen of the Writer, they now handle the ſpear of the Souldier.

And the Princes of Iſſachar were with *Deborah*,] choice and worthy ones, Heads of the People.

And Iſſachar.] Not only the Princes, but the reſt of the tribe.

And alſo Barak.] He was the Captain, chief in the War, the

primum mobile. He was sent on foot into the valley.] He was the Leader of the foot-men in the valley. Thus far she commends; in the next words she reproves.

For the Divisions of Reuben *there were great thoughts of heart; why abodest thou among the sheepfolds, to hear the bleatings of the flocks? for the divisions of* Reuben, *there were great searchings of heart.*] There were great wondrings why *Reuben* came not out to help their brethren; for the divisions of *Reuben*, that they should hold back, and not accompany the rest of the tribes, many searchings and enquiries why *Reuben* came not. This tribe dwelt beyond *Jordan*, in fat and goodly pasture; and they too much minded their Cattel, and neglected the care of the Commonwealth. They were hearing the bleatings of the sheep, and the bellowings of the oxen, when their brethren heard the Alarum of War, the noise of the Trumpet: the beating of the Drum. *Why abodest thou among the sheepfolds?* hast thou no care of *Israels* troubles, of the bleeding condition of thy brethren? dost thou take more care of thy sheep then of them? see how the fierce enemy like a Wolf, comes to devour them, and proud *Sisera* is ready to tear them in pieces? wilt thou not take as much care of them, as of thy sheep?

Gilead abode beyond Jordan.] Both the families of *Manasseh*, *Machir* and *Jair* dwelt in *Gilead*, and possessed it; Now the family of *Machir* was commended before, so that here is meant of *Jair*. Or else the words are to be took thus, as an answer to *Reuben*, why could'st not thou come from beyond *Jordan* as well as *Gilead*; *Gilead* abode beyond *Jordan*, and yet he came; and so this tends to *Gileads* praise, and to *Reubens* dishonour: the first sense is most genuine.

And why did Dan *remain in ships?*] Either 1. To shelter themselves from the enemies, when they heard of *Jabin* and *Sisera's* coming they slipt themselves away. Or else 2. *Dan* remained in ships, he minded his own business and merchandise, his traffick and commerce. And why did *Dan* remain in ships, when all *Israel* was almost suffering shipwrack?

Asher continued on the sea-shore, and abode in his breackes.] The words include a double excuse which *Asher* had, why it came not to help *Israel*; 1. They dwelt afar off by the Sea-shore. 2. Their towns and cities were ruinous, and not well fenc't, and there-

therefore they ſtayed at home to defend and fortifie themſelvs, they abode in their breaches; I but there was another breach that *Aſher* might have thought of, a breach of Gods Law and Commandment, which enjoyn'd his people mutual love, and a joynt oppoſition of their enemies.

Zebulun *and* Naphtali *were a people that jeoparded their lives unto the death in the high places of the field.* After a more general commendation of ſome tribes, and reproofs of others, ſhe then come to a ſpecial *Encomium* of theſe two, as moſt eminent in their ſervice, and a more ſtinging reproof of ſuch as were inexcuſably negligent.

Zebulun and *Naphtali* reproached their lives, ſo 'tis *in fonte*: they eſteemed them not worth the having with *Iſraels* ruine: they preferr'd Gods cauſe before their lives. *They reproached their lives.*] For it ſeem'd a ſtrange thing to others, and little better then ridiculous, for a ſmall number, a little handfull of men, to go againſt a vaſt army, enemies cloath'd with terrour, that might even blow them away in leſſe then an houre: And yet they go out againſt *Jabin* and *Siſera*, they fear not his nine hundred chariots of iron. What means *Siſera* to brandiſh his glittering ſword, to bend his bowe, and prepare his deadly arrowes? No weapon againſt them ſhall proſper. *Zebulun* and *Naphtali*, if they were leſſe then they are, they would adventure their lives, and if they periſh they periſh.

In the high places of the field.] On Mount *Tabor*, where they might have a view of *Siſera*'s army, a terrible proſpect for *Zebulun* and *Naphtali* one would have thought. And yet they march forward with an undaunted courage and reſolution. *Zebulun* and *Naphtali*, more eminent in their forwardneſs and obedience, & ſo have a more ſingular commendation given them.

And *Meroz* ha's a more bitter curſe then any of the reſt. God took notice of all the others remiſsneſſe, and hath left it upon record to the view of all poſterity; I but *Meroz* ha's a Curſe with a greater emphaſis.

Curſe ye Meroz.] The Jewes have a Proverb, we muſt leap up to Mount *Gerizim*, but creep into Mount *Ebal*. You know upon Mount *Gerizim* all the bleſſings were pronounc't by *Moſes*, as upon Mount *Ebal* all the Curſes; So then, you muſt leap up to Mount *Gerizim*, be forward and ready to bleſſe; but creep

into Mount *Ebal*, be ſlow and unwilling to curſe; I but where God gives a ſpecial command to curſe, there you muſt leap up to Mount *Ebal* too.

Curſe ye Meroz, *ſaith the Angel of the Lord.*] This does not come out of any revengeful thoughts, or private reſpect that *Deborah* had, but ſhe ha's a ſpecial command to curſe them, *ſaith the Angel of the Lord.*] Expoſitors are dubious, מלאך יהוה: ——it may be rendered *Nuncius Jehovæ*, and ſo ſome take it to be *Barak*, who call'd out (as is very like) this city to the War, but they refuſed to come; But whether it be meant of an Angel properly, or of any that had a Prophetical Spirit, Gods Meſſenger, his Angel; this we are ſure, the drift is to ſhew that this Curſe comes by divine authority, by heavenly mandate, by the dictate of the Spirit, *Curſe ye* Meroz, *ſaith the Angel of the Lord.*

Curſe ye Bitterly.] Curſe ye with Curſings, an uſuall Hebraiſme. *But how comes* Meroz *to have a more bitter and ſharp* *Curſe then any of the reſt that came not?* This City was very near the place where the battel was fought, it was very nigh Mount *Tabor*, the inhabitants were within the noiſe of the Trumpet; other tribes had excuſes, this City none. And no doubt but they were requeſted by *Barak* to help, and yet they came not out.

Becauſe they came not out to the help of the Lord.] Why? does the Lord need any aid? And does the God of Hoſtes need the help of *Meroz*? *Is the hand of Omnipotency abbreviated, that it cannot help, or his arme ſhortened, that it cannot ſave?* Does the mighty God call for help, and the great *Jehovah* need auxiliary forces? what means this holy Propheteſſe, when ſhe ſays and repeats this, *They came not out to the help of the Lord, &c.*

They that help *Iſrael*, are ſaid to help the Lord. What is done to the Church, God reckons as done for himſelf, *Inaſmuch as ye did it to one of theſe little ones, you did it unto me*; O the infinite goodneſſe of God, that hath conjoyn'd his own glory, and the ſalvation of his people together! He hath wrought *Iſraels* name in the frame of his own glory; it is for his honour to ſave *Iſrael*; They that come not out to help *Iſrael*, they come not out to help the Lord.

God

God needs not the help of men, he can save his people miraculously, he did so here; *The starres fought in their courses against Sisera*; He can raise a glorious Army of Stars, and can order them as he pleases; they shall all keep their ranks, they fight in their courses against *Sisera*. How did the Stars fight against him?

Their beams & influences were their weapons; they wrought impressions in the Air, and rais'd meteors, rain, hail, lightning, thunder; The Stars like bright and eminent Commanders, lead under them an Army of meteors, their train'd Souldiers, they set them into their several postures, like the Centurion they *say to one, Go, and he goeth; and to another, Come, and he comes.* If they bid the clouds discharge, they instantly dart out lightning-flashes, and present a volley of thunder-claps; They'l try what they can do with proud *Sisera:* And if *Israel* be too weak for them, the Host of Heaven shall fight against them, *The Starres fought in their courses against Sisera.* I, but all this is no thank to *Meroz*; nay, it rather aggravates their sin, and so embitters their curse; shall inanimate creatures more sympathize with *Israel*, then their fellow-brethren? Shall the Stars fight in their courses, and shall not *Meroz* stir a foot to help them? And *the river* Kishon *sweeps them away* (as dung) *that ancient river, the river* Kishon, now swelling by reason of the excess of rain, and drowning many of the *Canaanites*, as the *Egyptians* were once drown'd in the Red-Sea; they sink like lead in the mighty waters. Stars and Rivers fight for them, but *Meroz* will not help them.

Against the mighty,] *Jabin* and *Sisera*, גבורים, potent, puissant enemies. The Church of God ha's had always mighty oppos'ers, great enemies; Satan the Prince of the Aire, Antichrist and his forces. These and many such like observations lie scatter'd in the words, and might be gather'd out of them, but we will unite them all in this one truth, which is directly aim'd at, and intended in them.

Doct. Every Christian should be of a publick spirit; he is bound under pain of a bitter curse, (as much as in him lies) to promote the cause of God, and to help *Israel*, to help the Church of God against its mighty enemies. *Doct.*

Wee'l branch it into these two particulars.

1. This

1. 'Tis a thing full of reaſon and equity, that every one that profeſſes himſelf an *Iſraelite*, ſhould help *Iſrael*, that Chriſtians ſhould be of a publick ſpirit; it is but juſt that *Meroz* ſhould aid *Iſrael*.

2. How every one may help the Lord againſt the mighty, & ſtand for the peace of *Sion*; by what means may they do this.

(1.) A Chriſtian ſhould be of a publick and enlarged ſpirit, not ſeeking only himſelf and his own ends, with a narrow and contracted heart; but he ſhould ſeek the glory of God, and the good of *Sion*, of his Church and people.

1. It is the very nature of goodneſſe to diffuſe it ſelf abroad in a ſpreading and liberal manner; for it does not thus loſe any thing, but augments, and increaſes its being by communicating it ſelf.

2. You may ſee ſome prints and foot-ſteps of this in Nature, ſome obſcure repreſentations of this truth there. The Sun, it does not monopolize its beams, and engroſſe its light; but ſcatters them abroad, gilds the whole world with them; it ſhines more for others then it ſelf, it is a publick light.

Look on a fountain, it do's not binde in its ſtreams, ſeal up it ſelf, and encloſe its waters, but ſpends it ſelf with a continual bubbling forth; it ſtreams forth in a fluent, liberal, and communicative manner; it is a publick ſpring.

Nay, natural bodies will part with their own properties, leave their motions; nay, croſſe their own inclinations for a general good. The Aire, a light and nimble body, that mounts upwards, and do's naturally aſcend; yet for an univerſal good, rather then there ſhall be a breach and rupture in nature, a *vacuum*, it will deſcend for the ſtopping of that *hiatus*. In the body of man, the inferiour members will venter themſelves for the good of the whole; The hand will be cut off, and loſe its own being, rather then the head ſhall be endanger'd; you ſee ſome ſhadowes of this truth in Nature.

3. And the weak and glimmering light of Nature ſhews thus much, that a man is not born for himſelf alone; he is a ſociable creature, and ſent into the world for the good of others. The voice of an Heathen, a mans countrey, and his friend, and others challenge great part of him. It is a miſerable φιλαυτία, to make his own ſelf the centre of all his actions.

4. Consider, that every mans private welfare is included in the publick. The welfare of *Meroz* depended upon *Israels* safety; what would have become of *Meroz*, if the rest of their fellow-brethren had perisht? So that it was a part of great folly in *Meroz*, not to come out to the help of *Israel*. When the disease seizes upon a vital part, as the head, or the heart, or the like, so as to endanger the whole; then every member is in danger, though for the present they may be free from pain. The well-being of every private man, depends on the publick good. A single drop is soon dry'd up and consum'd; I, but a drop in the Ocean when 'tis united to a multitude of other drops, 'tis there more safe; and a drop by it self is weak, and can make no resistance: I, but a drop in the Ocean is terrible. Men have a more safe, & a more honourable being, as join'd to the whole; then taken single by themselves. A single drop can do nothing; but a multitude of drops join'd together, will make a stream, and carry all before them: A single beam is obscure; but in the Sun the center of raies, meeting in the publick point, they are glorious.

And these arguments may prevail with you as men, living in common society; but then as Christians.

I. Consider, that Gods children have been alwayes of this disposition, of publick spirits, seeking the glory of God, and the good of *Sion*, Exod. 32. 32. *If not, blot me I pray thee out of thy Book*; *Moses* out of a pang of vehement zeal, would part with his own happinesse, rather then *Israel* should perish; If it would make more for the glory of God, he would be content to be damn'd, or at least to have the beams of Gods favorable presence withdrawn from him, *Rom.* 9. 3. *I could wish, that my self were accursed from Christ*, (or separated) *for my brethren, my kinsmen, according to the flesh*, for the *Jews*, *Israelites*; which is meant of the *pœna damni*: I could be content to have the face of Christ hid from me for my brethrens sake, as Gods face was once hid from Christ upon the Cross; *My God, my God, why hast thou forsaken me?* A most strong affection and zeal for the publick good. *Paul* knew what the face of Christ was; how glorious a sight it was, to see God face to face: And he knew what answer God had given to *Moses* too; *Him that sins, him will I blot out of my Book*: And yet out of a most ardent desire of the salvation of the Jews, he will part with the face of Christ, so they may be

saved,

saved; here were publick spirits indeed.

What should I tell you of *Uriah*, that famous Souldier, his brave and heroical resolution; how he would take no complacency in outward things? and mark his reason, 2 *Sam.* 11. 11. *The Ark, and Israel, and Judah abide in tents, and my Lord Joab, and the servants of my Lord are encamped in the open fields*; as if he should say, What shall the Ark be in danger, and shall *Uriah* be secure? Or shall my Lord *Joab* be more forward then I am in *Israels* cause? *As thou livest, and as thy soul liveth, I will not do this thing*; He raps out an oath like a Souldier, which he might have well spared, but yet he shews a most generous and publick spirit; And this was no small aggravation of *Davids* sin.

137. *Psalm*; See how the Psalmist and the rest of Gods people behave themselves. *By the rivers of Babylon we sate down and wept, when we remembred thee, O Sion! We hanged our Harpes upon the Willows in the midst thereof*; *If I forget thee, Jerusalem, let my right hand forget her cunning.* *David* had a most delicate touch upon the Harp, a soft and silken touch; He could still *Saul*'s evil spirit with his Musick; but *if I forget thee, Jerusalem, let my right hand forget her cunning.*

And when did *Jeremy* make his Lamentation, that whole book of mourning; but when the glory of *Sion* was laid in the dust; when *Ierusalem* the Lady of Nations was made desolate? Gods people have been always of publick spirits, and have sympathiz'd with the Church.

II. That you may follow so good example; think whose cause it is: The cause of *Israel*, is the cause of God; *To the help of the Lord, &c.* Can you have a better cause? The good of the Church, and the glory of God are knit together by an act of Gods gracious will. So that he that seeks the good of the Church does in the same act seek the glory of God: And he that helps not *Israel*, comes not out to the help of the Lord. Now you are bound to maintain the cause of God, and to help the Lord.

1. By many and several engagements; As creatures at his beck, he has a soveraignty and dominion over you. Not to obey the great God, is to deny his supremacy. You are bound in a way of thankfulnesse, to stand for him and his cause, by those sweet mercies, those precious pledges of his love, which he every moment heaps upon you; by those many blessings that come

swimming

ſwimming to you in the blood of a Saviour.

2. By many Promiſes, Vowes, Proteſtations. Your firſt and Original vow in Baptiſme, obliges you to maintain the cauſe of God, and of his Church, againſt all the enemies thereof. And you have often repeated this Vow, and ſeal'd it again in the Lords Supper, for you know that's a ſealing up of the Covenant; Now what's the Covenant but this, *That he ſhall be your God, and you ſhall be his people?* And then you cann't but remember a late vow that you have made too; the very ſumme of which was this, to ſtand for the publick good.

3. Certainly to proſper; it is the cauſe of God; A Chriſtian is of the ſureſt ſide, of the winning ſide. There's none but has a minde to proſper, then *pray for the peace of Jeruſalem, they ſhall proſper that love thee.* There's none can eclipſe the glory of God; its beyond the limited power of a creature, to dimme the luſtre of his Crown; God will maintain his own cauſe, or elſe hee ſhould loſe of his glory; his mighty Arme will get himſelf the victory. Chriſt is the Captain of his Church, and he is the chiefeſt of ten thouſand, (the Enſign-bearer.) And this is comfort enough for a Chriſtian, the enemies muſt conquer Chriſt, before they can overcome his Church. Chriſt the head of the Church is impregnable. This is the ſecond ground why Chriſtians muſt ſtand for the cauſe of the Church; becauſe 'tis the cauſe of God, to which they are bound. (1.) By engagements, many and great. (2.) By Vows. (3.) Encouraged with certainty of ſucceſſe.

III. A Chriſtian's bound to be of a publick ſpirit, by vertue of the communion of Saints. Every Chriſtian's a member of Chriſts myſtical body, and ſo muſt take care for the good of the whole. He that is united to Chriſt the Head, muſt be knit alſo to the other members; He that do's not ſympathize with the Church, is not of the body; He that can hear of the breaches of *Sion*, and the decaies of *Jeruſalem*; He that can ſee the apples of Gods eye pierc't through, and not be affected with it, will ye call ſuch members of Chriſts body? He that is not truly affected with the bleeding condition of the Chriſtians in *Ireland*, do's virtually and in effect deny this Article of his Creed, *The Communion of Saints.*

IV. It is *againſt the Mighty:* Chriſtians had need have publick

ſpirits, becauſe they have publick enemies; the Devil, a publick enemy; Antichriſt, a publick enemy: They are private enough in reſpect of their malice, and ſubtlety; but publick in force, & oppoſition. As there is the paw of the Lion for ſtrength, ſo there is the head of the Serpent for wiſdome; but yet the head of the Serpent is broken, their wiſdome infatuated: *He that is in heaven, can counterplot them, and laugh them to ſcorn:* But yet thus much you may learn of the enemies of the Church, to ſtudy the publick good: They ſeek the ruine of the whole, & why ſhould not you ſeek the welfare of the whole? If they be ſo ſedulous and induſtrious, ſo forward and active in a bad cauſe, will you be negligent and remiſſe in the beſt cauſe, in the cauſe of God, in the helping of the Lord? All that they do, they'l tell you 'tis for the Catholick cauſe, they are for the publick. What won't a Jeſuite do for the Catholick cauſe? Hee'l compaſſe Sea and Land to gain one proſelyte. They do publick miſchiefs, and have a malignant and venomous influence into all places where they come; and why ſhould not Chriſtians do as publick ſervice for God, as they do for the Devil? Come out therefore againſt the mighty to the help of the Lord. That which was *Meroz* his excuſe perhaps, becauſe the *Canaanites* were mighty ones, therefore they durſt not come out againſt them; this God makes the very aggravation of their ſin; for if the enemies were mighty, *Iſrael* had more need of their help and aid, *Curſe ye Meroz, ſaith the Angel of the Lord, &c.* And *Meroz* might have conſider'd, that as there are mighty enemies, ſo there is a mighty God too, an Almighty God, that can cruſh proud *Siſera*, and daſh in pieces the ſtrongeſt enemy. And now by this time you have ſeen that 'tis but fit and equal for a Chriſtian to be of a publick ſpirit, to come out to the help of the Lord.

(2.) The manner, how every Chriſtian may promote the publick good. And here by way of premiſal;

1. It muſt be in a lawful and warrantable way. They that come out to help the Lord, muſt help him in his own ways, ſuch ways as his Word allowes, or elſe, they do not help the Lord, but offend the Lord in breaking his commandments; *Job* 13.7. *Will you ſpeak wickedly for God, and talk deceitfully for him?* Do's Gods glory depend upon mans ſin? do's he allow any man to ſin for the advancing of his glory? Nay, do's he not forbid it, and deteſt it?

it? It is a clear and undeniable truth of our Saviour; *You must not do evil, that good may come of it.* A speech of one of the Ancients; *You must not tell the least lie, if you could save the whole Church by it.* You remember the clause in the Protestation, as far as lawfully I may; he that seeks the publick good in an unlawful course, breaks his Protestation. To the right conducting of an action, besides the intention of an end truly, there must be also the choice of just direct means for the accomplishing of it.

2. In a prudent and orderly way. They that come out to the help of the Lord, must keep their ranks; *The Starres fought in their courses against Sisera.* Christians must keep their several stations; if there be confusion, you can't tell a *Canaanite* from an *Israelite*, a friend from a foe. Let every Christian that studies the publick good, keep his own place; the Magistrate his; the Ministers theirs; and the people also theirs. And now there are some wayes very good and warrantable, by which Christians may come out to the help of the Lord, and to the aiding of *Israel.*

(1.) *By Prayer.* To be sure this is a lawful means; I, and 'tis a prevalent means too, and has great influence upon the publick good, *Exod.* 17. 11. When *Moses* held up his hand, then *Israel* prevail'd. 'Tis a special benefit that Christians have by the communion of Saints, the prayers one of another. There's a stock of prayers the Church has, and the weakest Christian has a share in it. Thou hast the benefit of many Christians prayer, whose face thou never saw'st, whom thou never heard'st of; perhaps he lives in *America*, or some remote corner of the world; but where e're he be, thou hast the benefit of his prayer, as a member of the mystical body. For there's no prayer put up to God for his Church, but it includes every particular member of the Church in it; so that prayer do's wonderfully promote the publick good. *Pray for the peace of Jerusalem*, pray for it, that's the way to have it. And many an one that can use no other means, yet may use this. There's many can't help the Christians in *Ireland*; but there's no Christian but may pray for them. There's many that can't fight against the Rebels; and yet they can pray against them, to have them restrain'd & subdu'd. Many a weak & aged & sickly one, unfit for warre, and yet powerful in prayer. And these weapons of our warfare, they are not carnal, but mighty.

You can't encounter an enemy; I, but you may thus wraſtle with the Almighty. You can't batter down a ſtrong hold; but yet ye can beſiege the throne of grace with concentred abilities. You are not fit to be ſet in a Watch-tower, to ſpy out the approach of an enemy; but yet you may watch unto prayer. And this is a great advantage that Chriſtians have over their enemies; The enemy knows not how to pray; they know how to curſe, and ſwear, and blaſpheme the name of God; but they know not how to pray: Or if they do pray, and tell their prayers with their beads, that they may know the number of them; yet their prayer is turn'd into ſin, *The prayer of the wicked is an abomination.* Let them cry aloud to their Idols, and ſee if they will hear them: they cann't look that God ſhould hear them: For, *If I regard iniquity in my heart, the Lord will not hear my prayer.* O then let Chriſtians know their own happineſs, and make uſe of this ſpiritual weapon of prayer, that oppoſes the enemy more then all other weapons whatſoever: Let them brandiſh the glittering ſword, &c.

And this is the chief uſe you are to make of all the news you hear, to know how to order your prayers accordingly. No queſtion more ordinary in mens mouth, then, what news? And I finde no fault with the queſtion, it is good and fitting: But news are not to be enquired after only for the ſatisfying of mens mindes, and curioſity; as the *Athenians* ſpent all their time in enquiring for ſome news: But this is the main end of it, to know how to ſend up your prayers for the good of the Church; and your praiſes for ſuch mercies as God beſtowes upon it. All news heard by a publick ſpirit, will ſtir up prayer or thankſgiving. This is the uſe you are to make of news; if ſad news of the Churches miſery and deſolation, then ſend up more fervent prayer, that God would repair the breaches of it, and ſettle it in a flouriſhing condition; if welcome news, then praiſe God for his free goodneſs, and deſire him to perfect the great work which he has begun. This is one ſpecial means to promote the publick good, the prayer of the righteous. And God always when he intends any great mercy, he pours upon his people a ſpirit of prayer, he ſtirres up their hearts in this way; he opens their mouth wide, before he fills it.

(2.) *Self-Reformation.* This has great influence upon the publick

lick good And how can you expect a publick and glorious Reformation, unleſſe firſt you reform in private? Look upon the grievances of your own ſoul; hearken unto thoſe many petitions that are put up to you by the Miniſters; who beſeech you to be reconcil'd unto God. Every ſin adds to wrath; it provokes God, pulls down his judgements, and ripens a Nation for deſtruction, and has a malignant and venomous influence upon the whole. So then the turning from ſin, and reforming your wayes, is the means to divert judgements, to bring down mercies, and bring down publick good. If there were more private Reformations in mens ſpirits; there is no doubt but God will bleſs the publick Reformation. Sin puts more rubs in the way, then any enemy or oppoſer whatſoever. This is the great Mountain that hinders the going up of the Temple; if this one were but took away, all other would quickly become a plain. They are very injurious to the publick good, that go on in a courſe of ſinning, againſt ſo gracious a God, that do's ſuch great things for us. *One ſinner deſtroyes much good*, as the wiſe man ſpeaks.

(3.) *United ſpirits*, and a ſweet harmony of affections, graciouſly conſorting together, would help forward the cauſe of *Iſrael*. Jars and diſſentions amongſt Chriſtians themſelves, ſound very harſhly: For the diviſions of *Reuben*, there were great thoughts of heart. What is there can give greater advantage to an enemy, then to ſee *Iſraelites* fall out amongſt themſelves? You may learn more wiſdome of them that are wiſer in their generation, then the children of light; what a ſtrait union and confederacy have they among themſelves? *Gebal*, and *Ammon*, and *Amalek*, the *Philiſtines*, with them that dwell at *Tyre*. Theſe ſcales of *Leviathan* (as that in *Job* is uſually allegoriz'd) are ſhut together as with a cloſe ſeal. And if they ſhould be at variance, and diſcord among themſelves; yet they have a ſure way of reconciliation, by a joynt oppoſition of the godly. *Ephraim* againſt *Manaſſeh*, and *Manaſſeh* againſt *Ephraim*, both againſt *Judah*; *Herod* and *Pilate* made friends in crucifying Chriſt. If wicked men can agree in oppoſing of goodneſs, why ſhould not Chriſtians in helping forward goodneſſe?

All ye that come out to the help of the Lord, to the help of the Lord againſt the Mighty; come with united hearts, and agreeing ſpirits. Why ſhould there be ſtrife be-

between you, seeing you are Brethren?

And then consider; What will not united forces do, when you shall join to the work of the Lord with one consent, with one shoulder? What is it that this union won't bring to passe? It will still strike terror into the Churches enemies, & strengthen the hearts of friends: It wil mightily promote the publick good, and tend to the glory of *Jerusalem*. If men would but lay out themselves, & their several gifts and abilities in one general aim for the advantage of their Master, and good of their fellow-servants; what glorious times should we then see?

This is one clause in the Protestation, to stand for the union of the three Kingdomes.

(4.) I might adde that, *with outward aid* too, you are bound to promote the publick good; with liberal contribution to relieve the necessity of the Christians, as the Church of *Macedonia* gave above her abilities. And also such as by authority shall be sent forth against the Popish-Rebels, they are to fight with courage, and alacrity, for 'tis for the cause of God; *They come out to the help of the Lord, to the help of the Lord against the Mighty.*

And now for a word of Application.

It is for the just reproof of most men, that minde not at all the publick good: How do they think to avoid the curse of *Meroz*, seeing they *come not out to the help of the Lord, &c?* There is a principle of corrupt self-love in men, that makes them of narrow and contracted spirits; all their aims are for themselves, and their own ends; they do not minde the good of the Church. If they hear but of a worldly losse, some ship cast away, and their estate be weaken'd, this will pierce and affect their spirits; 'twill sad and darken their joy: But they can hear of ruines of the Church, the breaches of *Sion*; that the Church has many rollings, and commotions, and not be wrought upon, not be much mov'd with it. Men are more affected with their own private good, then with the publick; and more mov'd with private miseries, then publick. If they themselves be in the least danger, or some of their neer friends, then you shall have mourning, and sighing, and lamentation: But if the Church lie a bleeding, the Saints, (those precious ones) be kill'd all the day long, and accounted as sheep for the slaughter; they can be merry enough for all this. How many are there that have not shed a tear for

Ireland!

Ireland! That have not ſpent a ſigh for them, nor put up a prayer for them! God he has a Bottle for your tears, and he knows how many you have put into it; I am ſure it will hold a great many more then you have ſhed. I ſpeak not ſo much for outward weeping, there's many perhaps can't ſhed a tear upon any occaſion; But I call for a ſpirit of mourning, a ſympathizing ſpirit; a ſpirit took up with the publick good, as its beſt employment. O how many are there, that this bitter curſe of *Meroz* will fall heavy upon! And upon your days of humiliation, be ſure to humble your ſelves for this; your want of a publick ſpirit, your not praying for the peace of *Jeruſalem*. How do you know but that, if you had ſent up more prayers to heaven, God might have free'd the diſtreſſed Chriſtians by this time? As they are guilty of the Chriſtians blood in an high degree, that ſhed it in a moſt inhumane manner; ſo I know not, how they can excuſe themſelves from ſome guilt of it, that do not help them by prayers, and endeavours, as much as in them lies.

2. It is againſt all ſuch as are in a kinde of indifferency, and neutrality; they neither are for one nor other. What is this but the very ſame caſe with *Meroz? Meroz* did not fight againſt *Iſrael*, it did not fight for the *Canaanites*; no, but it did not come out to the help of *Iſrael*, and therefore it has this bitter curſe. Vain men that think to content themſelves with this, that they do not hurt: but every man that do's not good, do's hurt, he muſt do either one or other; the ſoul is not idle, it is either doing good or evil.

Suppoſe that a man did no hurt, yet this is not enough, unleſſe he do's good too: for there are ſins of Omiſſion, as well as of Commiſſion. Not doing of publick good, is a publick hurt.

3. By way of Gradation, *à majori ad majus*. If there be ſuch a bitter curſe upon *Meroz* for their negligence, and remiſsneſs in duty, for not coming out againſt the Mighty, what ſevere judgments & dregs of wrath ſhall be pour'd out upon all them that come out againſt the Lord, that are againſt the publick good, that wiſh ill to *Sion*, that would fain ſee her in the duſt, that hate and perſecute Chriſtians, that oppoſe the power of Religion, and the life of the Goſpel, that are in the very gall of bitterneſſe? All the curſes that are written, & not written, ſhall

flame

flame againſt them; and the vials of Gods fierceſt wrath ſhall be emptyed upon them. *Meroz's* curſe is bitter; but in reſpect of theirs, ſweet and eaſie.

Uſe 2. Bleſſe God for men of publick ſpirits; for *Zerubbabels* and *Jehoſhuah's*, ſuch as are building God a Temple; Pray God to encreaſe the number of publick ſpirits, ſuch as may come out to the help of the Lord. As there's a great and bitter curſe laid upon *Meroz*, for being negligent in the cauſe of God, ſo there are choice and eminent bleſſings for ſuch as are forward and active in it. God will abundantly recompence all the labour of love, which any ſhall ſhew for his name; Their labour ſhall not be in vain in the Lord.

THE VVHITE STONE:

OR, A Learned and choice Treatiſe OF ASSURANCE:

Very uſeful for all, but eſpecially weak *BELIEVERS.*

2 PET. 1. 10.

Wherefore the rather, Brethren, give diligence to make your Calling and Election ſure.

ASſurance of ſalvation is a truth of great and precious conſequence, of ſweet and comfortable influence into the whole life of a Chriſtian: A truth which has ſcarce had liberty to unmask and ſhew it ſelfe in former times, and ſo ha's ſeldome or never been

been fully treated of: A truth which could never be more welcome and seasonable then in times of danger and uncertainty; when all other things are in a doubtful and wavering condition, then *to make our Calling and Election sure*; to set up a spiritual *Militia*, and to put the soul in a posture of defence, in such an heavenly preparation, as it may be fit to meet with all conditions; *He shall not be afraid of evil tidings, his heart is fixed trusting in God:* He is just like the Philosophers good man τετράγωνος, four-square, that, cast him where you will, like a Dy, he falls alwayes sure and square; He's built upon the same foundation that the whole Church of God is; He's built upon a *Rock*, and though the *waves dash*, and the *windes rise*, though the storm encrease, and the *floods beat in*, yet the *house stands*, the foundation's sure, *'tis built upon a Rock, and the gates of hell shall not prevail against it. I'le make him a pillar in the Temple of my God*, as Christ promises to the Church of *Philadelphia*; even like one of those Pillars in *Solomons* Temple: The *name of the one was* Jachin, *and of the other* Booz; nothing but *stability* and *strength*, as the words imply; Christian assurance fortifies the soul, and prepares it against all conditions.

Now, as for the drift of our Apostle in this Chapter, 'twas to perswade the Christian Churches of *Pontus*, *Galatia*, *Cappadocia*, *Asia*; *Bithynia*, to whom he wrote, that they would be fruitful and abundant in the graces of God, that they would *grow in grace*, and adde grace to grace, and so to increase in them all, till they came to a full and perfect stature in Christ: For *he that lacks these* (saith the Apostle) *is blinde, and cannot see a farre off:* he is pore-blind, and cannot see so far as haven and heavenly things: And then he is forgetful too of the very first principles and rudiments of Grace; he forgets that he was purged from his former sins in the Laver of Regeneration in Baptisme, when he first entered into Covenant with God.

Wherefore do ye rather give diligence to make your Calling, &c. You that have a spiritual eye, and an enlightened soul, and can discern the things of God, and you that are mindful of the Covenant made with him, do you, *brethren, give, &c.* for this if any thing will make you fruitful in the works of grace; for by these you must maintain your assurance: these are the fruits and evidences of your salvation, the fruits of the spirit, and the first fruits of eternal life. Christians that make their Call-

ing and Election sure, will and must be fruitful in good works. The Papists interpose διὰ καλῶν ἔργων in this verse; and *Beza* saies indeed, that he found it in two ancient Copies, but though it be left out in the letter, yet we include it in the sense; good reason to leave it out in the text, because all the Greek Copies do, two only excepted; but yet we take it in, in the interpretation, and freely acknowledge that no Christian can be assured of his salvation, who is not fruitful and abundant in good works, as *Fulke* and *Carthwright* do very well satisfie the Rhemists Translation.

In the words you have (1.) An usual compellation, *Brethren.* (2.) An Apostolical exhortation, and that to a double duty, one subordinate to another.

The (1.) and principal in intention, to make your Calling and Election sure. The (2.) (which is a means to the former,) to give diligence. And if you look upon the first again, you shall finde in it. (1.) A propriety, your Calling and Election. (2.) A method and order, first your Calling, and then your Election.

As for two of the particulars, wee'l but point at them, because they are not so properly intended in the words. For

1. The compellation is frequent and obvious in every Epistle; and shews

1. An Apostolical *Suada*, by which they were wont to winde and insinuate themselves into the affections of the people to ingratuate themselves with them; for affection does strongly engage the judgement. And all Rhetorick is little enough to win hearts, and prevail upon some mens spirits.

2. An Apostolical meekness: *Peter* a Star of the first magnitude, yet calls the lesser *Sporades* his brethren; A glorious and eminent Christian, a tall Cedar in *Lebanon*, yet acknowledges the meanest and lowest Christians his brethren. He learnt this of his Lord and Master, who was not ashamed to call them brethren; And shall the Disciple be above his Lord? 'Twere well if the Pope, who will needs be Saint *Peters* successor, would follow him in this. And who art thou, O prophane *Ismael*, that scoffest at the Children of the Promise under this very name and notion of brethren?

2. And then as for the propriety, ὑμῶν τὴν κλῆσιν, *your* Calling and Election. 1. None

1. None can be assured of another mans salvation, unless it be of such whom the Scripture tells us were in the state of Grace; whose sincerity is made famous to all the world; to whom the spirit hath set its broad seal, and given them a publick testimony that they were within the Covenant: for others we know in general, that there are a select and peculiar company whom God has chosen out as his jewels, but we cannot say certainly and infallibly of such a particular person, of any *Individuum*, that he is a chosen vessel. Of some 'tis evident and apparent, that for the present, they are not in the state of grace; we are sure that as yet they are not efficaciously called, but we know not whether they be chosen; for others we have great hopes, and an high degree of probability, that they are truly born again, but yet we have no absolute certainty; for Hypocrisie will go so far, as that the best Criticks may be deceived. And a man can never tell certainly another mans sincerity, unless he could supply the place of conscience. An Hypocrite may spin so fair a thred, as that it may deceive his own eye, he may admire the cobweb, and not know himself to be the Spider; how much more easie may he deceive a stander by? And as for any extraordinary spirit of discerning, I know no ground for it, nor any promise of it in the Scriptures.

You'l say, this takes much from the communion of Saints, and from the sweetness of Christian society, if we cannot tell who are true members of the mystical body, fellow-brethren and fellow-heirs of the same promise.

1. Though we cannot tell absolutely and infallibly, yet we may know very probably; we know there are such *a peculiar people, a chosen Generation, a Royal Priesthood*, and we know that such and such are the likeliest in the world to be of this number, so as we have no reason to distrust them.

2. We must commend much of this to Gods providence, who very seldom suffers Hypocrites to go undetected; he that is the great searcher of hearts will be sure to meet with them: he hates a rotten heart, and will be sure to make it odious.

3. 'Tis fitting that this and many other priviledges should be reserved for Heaven, that so we may long after that the more. There shall be a pure and unmixt communion, *the perfect beauty of holiness*. Nothing shall enter there that makes a lie, nothing

of Hypocrisie; but glorious Angels, and glorified Saints sunning themselves in the presence of God, shall keep company together to all eternity.

2. Τῶν τῆς κλήσεως. Christians are chiefly to look to their own Calling and Election They are indeed bound to promote the good of others, and to look upon their lives with such Rules as Christianity allows; but they must be sure to dwell at home, and be acquainted with their own breasts, to make their own Calling and Election sure; for they cannot be sure of another mans condition, so as they may be of their own.

And thus we have dispatcht those two particulars which lay more collateral in the words, and were not directly intended in them. We now come to the very mind and drift of the Text, which branches it self into these four propositions, that will fully explain the nature of Assurance, though we keep within the bounds of the Text: It streams into these four particulars.

Observ. 1. 1. A Christian may be assured of his salvation.

Observ. 2. 2. Assurance of salvation requires all diligence.

Observ. 3. 3. Assurance of salvation deserves all diligence. Both imply'd in *Give diligence.*

Observ. 4. 4. The way to make our Election sure, is first to make our Calling sure.

And now you may look upon the Text, as on a pleasant Vine, situated in a fruitful place, בקרן בן שמן, *i. e.* in the horn of the Son of Oil or fatness, as the Prophet speaks, you may sit under the shadow of it, and its fruit wil be sweet unto you. For you see how it has spread it self into spacious and goodly branches, such as are all laden with fair and swelling clusters; clusters of *Canaan*, that are ripened with those heavenly Sun-beams that shine out upon them and richly filled with all spiritual sweetness. And this fruit of the Vine will chear the heart of man to all eternity. As for us, we'll be sure to prune off all such sproutings and luxuriancies of style, as may any way steal from the sap and strength of so great a truth in hand, as the Hebrews call those sproutings, יוללים, *i. e.* little Epicures, alwayes feasting upon the sweetness of the Tree, and putting the root to continual expences: we'll prune off all these. And if there be any Clusters lie lurking under the leaves,

truths,

truth's not so obvious to every eye, we'll (if we can) spy them out The Vintage will be long, we shall gather but a cluster at a time, and presse it in the Application.

A Christian may be assured of his Salvation, for Saint *Peter* would never exhort them to give diligence for an impossibility, for that which could not be obtained. We'l move in this order, and shew *Observ.* 1.

1. What Assurance is.
2. Arguments for Assurance.
3. The manner how Christians are assured.
4. The special times of Assurance.
5. Make Application.

I. And here first, what Assurance is.

'Tis a reflex act of the soul, by which a Christian clearly sees, that he is for the present in the state of grace, and so an heire apparent to glory; or in the words of the Text, by which he knows his Calling and Election.

'Tis a reflex act, and so

1. Assurance is scituated in the souls most noble, most closeted, most private, and most spiritual operation.

1.) Reflex acts are the most noble and most royal operations, the most rational and judicious acts of a most intelligent spirit. Reason is now in its exaltation, it sits upon the Throne, and exercises a Judge-like power; all the faculties of the soul must appear before its Tribunal, and give up a strict account, τί παρέβην, τί δ' ἔτεξα, τί μοι λοιπὸν ἐκ παλαιῶν, as the Pythagoreans were wont to pose and catechize themselves: your inferior sensitive Creatures can go poring on upon a present object, and blunder on in a direct way, but are far enough from any reflex acts; although some talk of reflexiveness in sense too, (as to see that they see, or the like) but 'tis but a fancy of their own; Sensitive Creatures could never reach so high as a reflex act; and indeed sensual men know not what belong unto it, but the reasonable soul can retire into it self, and take a view and survey of its own actings.

2.) It is the most secret and retired operation; the soul withdrawes and bids the body farewel, and even here becomes an *anima separata*: it retires into its Closet, and bolts it self pu, where none can peep in, none can evesdropit.

3. The most refined and spiritual working of all, this is most abstracted from matter. The soul here does not commerce with outward drossy objects, but looks upon it self, fixes its eye upon its own face. This is the most spiritual employment of the soul, which does most strongly argue its immortality, and shewes it to be a spark of Divinity: How does the prime and fountain Being, spend all Eternity, but in looking upon his own transcendent and glorious Essence? in viewing the bright Constellation of his Attributes, and seeing some shadowy and languishing Representations of himself in the glasse of the Creatures? 'Tis one of the chief works of a Christian, to reflect upon himself, *Vita est in se reflexio*; as the grave Moralist *Seneca* speaks. The Prodigal came to himself, when he came to reflex acts, so 1 *King.* 8. 47. *When they shall turn to their own hearts, &c.*

II. But yet this working of the soul is but weak and *transient*, 'tis fleeting and desultory, it quickly vanishes; which shews a great disorder and irregularity in the spirit, that that which is the noblest and most proper operation, that borders upon Divinity, men are least ver'st in it. How rare is it for men to reflect upon their own conditions, to enter into an exact trial and examination of their own wayes? *Radius reflexus languet*, as the Opticks speak; The beam begins to be weary, and is ready to faint, it gives a weak and languish ing Representation: 'tis true of intellectual beams too, *radius reflexus languet.* O how quickly are men weary of serious thoughts and considerations? they look upon them as melancholy interruptions, *turbida intervalla.* You had need of good arguments to perswade men to entertain a serious thought; outward objects, these divert the minde, and take it off from its greatest work. *As a man that sees his natural face in a glasse*, (as St. *James* speaks) *goes his way, and presently forgets what manner of man he was.* The soul scarce knowes its own visage, it looks abroad and is a stranger to it self. Many a mans soul has scarce look't upon it self all his life-time.

III. It consists in a reflex act, 1 John 2. 3. γινώσκομεν ὅτι ἐγνώκαμεν.) and so differs from faith; it is one thing to believe, and another thing to know that I believe. Our Divines go somewhat too far, (*Calvin, Perkins, &c.*) when they put all justifying

fying faith in a full perſwaſion. *Ames* ſayes, 'tis when they deal with the Papiſts, who put it in a barre aſſent: but (me thinks) they ſhould rather be more wary there, leſt they give the enemy too much advantage. I rather think, that being men eminently pious, it was as they found it in their own ſouls, but all are not ſo ſtrong in Chriſt. Aſſurance is the top and triumph of faith: faith, that's our victory, *by which we overcome the world:* but aſſurance, that's our triumph, by which ὑπερνικῶμεν, *we are more then Conquerors.* 'Tis *flos fidei*, the very luſtre and eminency of faith. Faith that's the Root, Aſſurance is the Top-branch, the flouriſhing of faith, faith with a gloſſe upon it. Juſtifying faith, that does not only dwell in the underſtanding, *in nudo aſſenſu*, but requires an act of the will too, which muſt embrace a promiſe: indeed it calls for an act reſulting from the whol ſoul, which muſt receive Chriſt offered unto it: but now aſſurance conſiſts only in the minde, and ſo there you have the difference between faith of Adherence, and faith of Aſſurance. The firſt is an act of the whole ſoul, the latter is a work of the mind only; it ariſeth *e ſenſu quodam ſpirituali*; whereby we know and perceive that we believe. And when I ſay every beleever may be aſſured of his ſalvation: I don't ſay that every believer is aſſured of it; No, every one is to labor for it, to *give diligence*, as our Apoſtle ſpeaks: but every one has not yet obtained it: Aſſurance is not of the Eſſence of a Chriſtian; A man may be a true Child of God, and certainly ſaved, though he have not Aſſurance; He can have little ſweetneſs and comfort without it, little joy and peace, but yet he may be in a ſafe, though in a ſad condition. 'Tis required to the *bene eſſe*, not to the *eſſe* of a Believer.

1. For the promiſe is made to the direct act, and not to the reflex. *Believe, and thou ſhalt be ſaved*, that's the voice of the Goſpel: Not, know that thou doſt believe. Now there is many a weak Chriſtian that has faith, and yet does not know that he has it; Faith like a grain of muſtard-ſeed, lies hid for a while, but it has a vigorous and operative ſpirit, and will work out in time, and ſpread it ſelf into goodly branches. The leaſt degree of faith, if it be true, brings ſalvation, but it does not bring aſſurance.

2. Many true Chriſtians are in a ſtate of de-ſertion: all their

their light is eclipsed, their joy and comfort is put out. Nay, they look upon God, as an enemy; they are so far from being assured of their salvation, as that they verily think themselves in a lost condition, and yet all this while are in a true state of grace. Their condition is cloudy and dark, and very uncomfortable for the present, but yet 'tis safe; they are true beleevers, and yet far enough from assurance. An excellent place in *Isaiah* for this, *Isa* 50. 10. *Who is among you that feareth the Lord, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God*; some may truly fear God, and yet walk in darkness and have no light, not the least glimpse of assurance, no beam of Gods favourable countenance, yet *let him trust in the Lord, and stay himself upon his God.* He may do this though he has no light, he may multiply direct acts, though he has no reflex acts. And here he may lay all the stresse of his salvation, lean upon the grace of God in Christ, and with a sweet recumbancy rest himself upon his God.

And this consideration may strengthen many a bruised Reed, and revive many a drooping spirit, who for the present do not know that they beleeve, their case may be good for all this. Thou mayst be a true beleever, though thou art but a weak beleever; nay, though thou think thy self no beleever; I do not speak this that any should rest in this condition; no, this were against the text; All must give diligence to make their Calling and Election sure: And a Christian can have little or no quiet, till he attain to assurance.

And thus you have seen the nature of assurance, we shall in the next place prove, that a Christian may be assured of his salvation.

1. *Ab esse ad posse.* Many Christian has been, and is assured of his salvation. Scarce any eminent Christian in the whole Book of God, but has set his seal to this truth, by his own particular experience. This is so clear as the adversaries themselves cannot deny, but that many choice ones have had a full and satisfying light spring ing in upon their soul, and clearing their eternal condition to them. But they say 'tis by way of extraordinary Revelation, a special Priviledge vouchsafed to some few of Gods choicest Worthies by a rare indulgence. But this is spoken *gratis*, and is contrary to the present experience

of

of many thousands of Christians; 1 *John* 5. 13. The very drift of St. *Johns* Epistle, is that Christians might have assurance. And besides, those *mediums* by which Christians attain to assurance, are common to all: All of them have the spirit dwelling in them: all have the fruits of the spirit, and a sweet testimony of their own spirits; though some have it in a weak measure, and cannot reach to a Plerophory: all come not to this full assurance; but yet these are the usual wayes, by which men attain to it, which have nothing in them of extraordinary Revelation: they are *via Regia*, and yet *via trita* too. Adde to this the scope of the text. St. *Peter* exhorts all *to give diligence to make their Calling and Election sure*, which, to what purpose were it, if it came only by special and extraordinary Revelation, which does not depend upon their diligence?

2. Search into the nature of faith it self, and you will see that it does much tend to assurance, and has some vicinity with it. There's a double act of faith, as the most acute *Ames* observes. (1.) The *actus primus*, by which I believe in Christ for the remission of my sins, and justifying of my person, which is properly justifying faith. (2.) *Actus ex fide emanans*, by which I believe hat my sins are remitted, which does necessarily presuppose the former act: for thou hast no more reason to believe that thy sins are remitted, which does necessarily presuppose the former act: for thou hast no more reason to believe that thy sins are remitted then any other, till thou hast first received Christ for the Remission of thy sins. And this is contained in the Article of the Creed, *I believe the remission of sins*; not only in general, for this the Devils believe and yet tremble: but the Christian peculiarizes it, and drawes sweetness out of it, I believe the forgiveness of my sins. And of this latter 'tis meant, that *fidelis certus esse potest certitudine fidei Dei de Remissione peccatorum*, Rom. 5. 1. Being justified by faith, ἀ φήσιν ἔχωμεν πρὸς τὸν Θεὸν, a sweet εὐδομία, and holy security of spirit, for Assurance is nothing but *apex fidei*, the highest degree of faith. And 'tis the speech of *Aquinas*, *Quicunque habet scientiam vel fidem, certus est se habere; nam de ratione fidei est, ut homo sit certus dei his quorum habet fidem.* Faith does of its own accord raise and advance it self to Assurance, and that by reason of

the applying and appropriating vertue which is in it; 'Tis faiths Idiom, my Lord, and my God: by a ſweet Monopoly it engroſſes all to its ſelf; and yet leaves enough for others. Now a man that ſtrongly graſps a Jewel in his hand, knowes that he has it; The hand of faith layes hold on Chriſt, and knowes that it receives him: ſo the want of Aſſurance in a beleever, does meerly flow from the weakneſs of faith, for though it be true, that to beleeve, and to know that I beleeve, be two diſtinct acts: yet this you muſt know and obſerve, that the ſtrength and clearneſs of a direct act, will neceſſarily infer a reflex act. Thoſe truths which I do clearly and evidently know, I alſo know that I know them. And that which I ſtrongly beleeve, I know that I beleeve it: So the want of aſſurance comes from the imbecility of Faith. And the Papiſts that place faith only in a meer aſſent, may well deny aſſurance; for they take away that claſping and cloſing power by which it ſhould unite its ſelf with its object.

3. From the nature of the promiſes: for this is the drift of the promiſes, (as 'tis *Heb.* 6. 18.) *that the heirs of promiſe might have ſtrong conſolation:* Now a believer can have but weak and unſtable comfort without Aſſurance. What if all the cluſters of *Canaan* were laid on an heap? What if all the Cordials of the Goſpel were ſtrained into one cup? were the ſoul any thing the better if it muſt only tantalize, ſee them and want them? What ſweetneſs can a Chriſtian draw from a promiſe till he knowes that it belongs unto him? Will this inrich a man, to know that there are Pearls and Diamonds in the world? Will this ſatisfie a fainting Iſraelite, to know that there is a *Canaan*, a land that flowes with milk and honey, although (it may be) he ſhall ne're come neer't? Nay, is it not a greater ſting and vexation for the ſoul to think, I know there are pure fountains and pleaſant ſtreams, but yet I may die with thirſt? ther are ſpiritual dainties, and precious delicacies, but I am not ſure to have one taſte of them: many a promiſe looks with a pleaſant and propitious eye, but 'tis not fixt upon my ſoul; ſo that take away a Chriſtians intereſt and propriety in a promiſe, and what becomes of his conſolation? God hath given his word, his oath, his ſeal, his earneſt, and all to this very end, that a poor Chriſtian may be aſſured of his

his salvation, that he might have a strong and vigorous consolation; so that to deny him this, is to annihilate the word of God, to frustrate the oath of God, to evacuate the seal of God, and as much as in them lies to make him lose his earnest, and to leave the soul in an intricate and perplext condition.

4. From the nature of Christian hope; there's a vast difference between the Moralists hope, and that which is the Theological grace, and yet this is scarce took notice of; they require these three ingredients into the object of hope: that it must be (1.) *bonum*, (2.) *futurum*, (3.) *incertum*; but Christian hope is certain & infallible, it looks upon good as to come, and as certain to come; indeed 'tis nothing but αἷμα τῆς πίστεως, as *Clem. Alexand.* elegantly, blood running in the veins of Faith; if hopes expire, Faith will presently bleed to death. That good which Faith sees, Hope waits for; Faith eyes it as present, but yet at a distance, and hope tarries for it till it come. Christian hope is nothing but a waiting and expectation of a certain good; you have a pregnant text for this in *Heb.* 6. 19. *Which hope we have as an Anchor of the soul, both sure and steadfast.* Hope were but a poor Anchor if it should leave the soul to the courtesie of a wave, to the clemency of a Rock, to the disposing of a storm. Hope were but a weak Anchor, if it should let the soul be lost with uncertainties, if it should leave it in danger of shipwrack. I, but this Anchor is ἀσφαλὴς τε καὶ βεβαία, and it pierces within the vail, it will be sure to have fast hold, 'twill fix upon heaven it self, upon the *sanctum sanctorum.* See another, *Rom.* 5. 2. Καυχώμεθα ἐπ' ἐλπίδι; Now that's a poor glory to triumph in uncertainties, to tryumph before the victory; little cause of joy and exaltation, till the soul be provided for eternity. I can tell you the very possibility of being damned, is enough to extinguish joy; so that till the soul come to be in a safe condition, safe for all eternity, and till it know it self to be in this safe condition, 'tis so far from being joyful, as that it cannot tell how to be quiet. A probable hope will bear up and support the Soul, *a door of hope in the valley of Achor:* but it will not quiet and satisfie the soul. The least dawning of hope in the initials of grace, does mightily cherish and encourage the soul. O how pleasant are the eye-lids of the morning! how welcom is the day-break after a dark and dis-

consolate night! Nay, the very possibility of being saved, was that which first drew us all to look after heaven; the very consideration, that there was *Balme in Gilead*; But the weary soul will ne're rest here, the Dove will ne're take this for an Ark: No, the beams of Gods love will shine out stronger and brighter upon the soul, and ripen his hope into assurance, Christian hope when 'tis in its full vigour, is all one with assurance, *Rom.* 5. 5. ἡ δ' ἐλπὶς οὐ καταισχύνει, but if hope could be frustrated, it then might make ashamed: disappointment would cause a blush: hope differ'd will make the heart sick, and uncertain hope will scarce make the soul well; a Christians hope is not like that of *Pandora*, which may flie out of the box, and bid the soul farewel: no, 'twill ne're vanish, till it be swallowed up in fruition. The hope of the Hypocrite, 'tis as his righteousness, like the morning-dew: but the hope of a Christian 'tis like the morning-light, the least beam of it shall commence into a compleat Sun-shine, 'tis *Aurora gaudii*, and it shall shine out brighter and brighter till perfect day. We shall further clear this truth, if you consider the manner how Christians are assured of their salvation, the third thing we propounded.

1 By the graces of God which are in them, those precious seeds of mortality, and the prints of the spirit, by which they are sealed to the day of Redemption. Grace is the spirits stamp, by which it marks the soul for its own; the first fruits of the spirit, the least grace, if true and sincere, is sufficient to salvation, and therefore the sense of the least grace is sufficient to assurance.

Object. *But how shall the soul know that it has these graces in truth, and not in shadow and colour only? how shall it be certain that these are not counterfeit and painted?*

Sol. There might be given many signs and characters of true grace, that it must flow from a principle of sincerity, from a principle of love, that it must be comfortable to the grace of Christ; but all this will not satisfie, for the soul will still question how shall I know that my graces are such? so then that which we must ultimately resolve it into, is that in *Rom.* 8. 16. For *in the mouth of two or three witnesses every thing shall be established*; Now we have here two witnesses,

omni

omni exceptione majores, we have a double Teſtimony, a twin-Teſtimony. *The ſame ſpirit beareth witneſs with our ſpirits that we are the Sons of God*; συμμαρτυρεῖ, he confirms what the other ſayes; both the witneſſes do fully agree, and make up one one entire teſtimony, the ſoul may ſay here, as *Paul*, *Rom.* 9. 1. *I ſpeak the truth, I lie not, my Conſcience bearing me witneſſe by the Holy Ghoſt.*

The whole work of Aſſurance is ſummed up in this practical Syllogiſm, *Whoſoever believes ſhall be ſaved: but I believe, and ſo ſhall certainly be ſaved.* The Aſſumption is put out of doubt.

1. Conſcience comes in with a full teſtimony: And if natural Conſcience be a thouſand witneſſes, then ſure an enlightened and ſanctified Conſcience can be no leſſe then ten thouſand; 1 *John* 3. 10. *He that believes has a witneſs in himſelf*, a Certificate in his own breaſt, τὴν μαρτυρίαν ἐν ἑαυτῷ: for as the ſame Apoſtle, 1 *John* 3. 2. *Beloved, if our heart condemn us not, then have we confidence towards God.* καρδία here is the ſame with conſcience, for the Hebrews have no other word for Conſcience but לב. So then, if our heart acquit us, παῤῥησίαν ἔχομεν, we have as much liberty as we can deſire. It feares not now the edge of the Law, nor the fiery darts of Satan: it doth not ſtagger with ſenſe of its own weakneſs and unworthineſs, but comes with confidence to the Throne of grace.

Jer. 17. 9. עקב הלב מכר. *Supplantativum Cor præ omnibus*, ſo *Arias Montanus*, ואנש הוא, *& inſcrutabile, deſperabile*, ſo *Hierome* and our Tranſlation, *deſperately wicked*: 'tis properly *inſanabile*. Some think *Paul* alludes to this place, and does explain it in *Rom.* 2. 5. κατὰ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν. The Seventy read the words, ראנוש הוא and tranſlate it accordingly. *Obj.* 1.

Now as for the mind of the place: I finde Expoſitors of great name and worth, underſtanding it of the unregenerate heart, of the heart of man, that is in the ſtate of corrupt nature, of whom 'tis ſaid, that *All the imaginations of the thoughts of mans heart, are altogether evil continually.* *Sol.* 1.

The drift of the text is, to ſhew the deceitfulneſs of mens hearts in reſpect of others, for 'tis brought in by way of Objection. The Jewes they are cunning and ſubtile, and can delude the Prophets, and ſo think to evade the Curſe. No; but *Sol.* 2.

I the Lord search the hearts: I have a fair window, an open prospect into the most reserved spirit: 'tis as clear as Chrystal to my eye.

Sol. 3. Yet 'tis true, that the most sincere heart is very deceitful, the heart of a *David*, of a man after Gods own heart, is full of windings and turnings, and many deviations, such secret passages as himself knowes not of. For *who hath known the error of his wayes?* No man yet had such such a piercing insight into his own soul as to be acquainted with every moiton of it. None can so anatomize his own spirit that it shall be γυμνὰ καὶ τετραχηλισμένα, so as every vein and nerve and muscle shall be obvious and apparent to his eye; But what does this hinder, but that the general frame and bent of the spirit, the byas and inclination of the soul may be clearly known? The soul knows which way its faculties stream with most vehemency. Conscience cannot be brib'd, 'twil give in true judgement, especially an inlightned conscience. There's none, but if he search and examine his own soul in a strict and impartial manner, may know whether he be sincere and cordial or no. There's none but may know the general frame and temper of his spirit, 1 *Cor.* 2. 11. *Who knowes the things of a man, but the spirit of a man that is in him?* The Testimony of conscience it certain and infallible. Many a wicked man by shis is assured, that for the present he is in a miserable and damnable condition; he knows certainly that as yet he is out of the Covenant; and hence many times there are lightening flashes of terror flie in his face, the very sparks of Hell compass him about. Does not thy Conscience often tell thee, O prophane wretch, that as yet thou art a Child of wrath, and galloping to damnation with a full Cariere? why then may not the heart of a Christian tell him as certainly, that he is a Child of God by adoption, and an heir of promise? nay, speak O Christian, where e're thou art, and speak aloud that we may hear thee, does not thy own soul tell thee, that thou art in a sure and happy condition? so sure as *nothing shall be able to separate thee from the love of God in Christ Jesus our Lord.* Why are Christians so often enjoyned, πειράζειν, δοκιμάζειν, to try their own hearts to search their spirits, if that after all their diligence they can't tell what to think of them? All uses of examination

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were vain and frivolous, which yet are the very life and spirits of preaching. And *Ames* tells us of a *donum discretionis*, which Christians have, by which they can discern true grace from counterfeit. There are certain κεντρια by which they may distinguish them and judge of them in themselves, though not in others certainly.

If all thus by the testimony of conscience may know their own frame of spirit, whether they be upright or no; why then are not all true Christians assured of their salvation? what have they not their consciences and hearts about them? *Object.* 2.

Many are not sufficiently acquainted with their own spirits, they do not keep so strict a a watch over themselves, they are not verst in their own hearts, they don't try and search their wayes, they have riches and a treasure, and do not know of it. *Sol.* 1.

It is in so great and weighty a matter: Eternity does so amaze and swallow up the thoughts, as that they are ready to tremble, where they are certain and secure; A man on the top of a Tower knows that he is safe enough, and yet when he looks down he is afraid of falling. *Sol.* 2.

3. Conscience sometimes gives a dark and cloudy testimony, when 'tis disquieted and charged with new guilt, the soul can't so clearly read its evidences. And then it begins to question its condition. It may be it has dealt hypocritically in some one particular; and now it begins to question all its sincerity.

We do not say then that Conscience does alwayes give a clear and full testimony, but sometimes it does, and that with absolute certainty.

2. Now comes in the second witness, and the great and supreme testimony of *the Spirit himself, witnessing with our spirits that we are the Sons of God*, Rom. 8. 16. we render it, *the same spirit*, but in the fountain it is *the spirit it self*, not τὸ αὐτὸπνεῦμα, but αὐτὸ τὸ πνεῦμα, not only the gifts and graces of the spirit, but the spirit it self.

This testimony seems to be coincident with the other, for a man can't tell his own sincerity: 'tis the spirit that must reveal a man to himself; The soul can't see its own face *Observ.*

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unleſs the ſpirit unmask it; the ſpirit is more preſent and converſant with the ſoul, then the ſoul is with it ſelf. He does not only know our hearts, but *he is greater then our hearts, and knowes all things.*

Sol. We'l eaſily grant, that to the leaſt motion in ſpirituals, there is neceſſarily required the concurrence of the Holy Ghoſt; but withall, we ſay that there's a mighty difference between the working of the ſpirit, and the teſtimony of the ſpirit. There's a powerful and efficacious work of the ſpirit, when faith is wrought in the ſoul: but yet there is not the teſtimony of the ſpirit, for every believer has not preſently the ſeal ſet to him: ſo that though the teſtimony of our own ſpirit cannot be without the help and influence of the ſpirit, yet 'tis clearly diſtinct from the Teſtimony of the ſpirit; for here the ſpirit does enable the ſoul to ſee its graces by a preſent light, by the ſoules light; But when it comes with a teſtimony, then it brings a new light of its own, and lends the ſoul ſome auxiliary beams, for the more clear and full revealing of it, ſo that you ſee according to that plain text in the *Romans*, *There are two diſtinct Teſtimonies, the ſpirit witneſſing with our ſpirits*; And St. *John* is the moſt expreſſe, *Beloved, if our hearts condemn us not, then have we confidence towards God.* Now the teſtimony of the ſpirit is

1. A clear teſtimony, a full and ſatisfying light ſprings in upon the ſoul, ſcatters all Clouds, all doubts and queſtions; 'tis as evident as any demonſtration; 1 *John* 3. 24. *By this we know that he dwells in us, by the ſpirit which he hath given us.* Chriſt when he went to heaven, he left the Comforter, not only to the Church in general, but to every particular ſoul that beleeves, to print his love upon the ſoul, ὁ γὰρ δι' τὸ πνεῦμα μαρτυρῶν πολὺ λαμπρὸν ἀμφιβολία, οὐ γὰρ καὶ ἄνθρωπος, ἢ ἄγγελος, ἢ ἀρχάγγελος, &c. *Chryſoſt.* If a creature, though never ſo glittering, ſhould tell men ſo, there might ſtill be ſome heſitancy; I, but the ſpirit witneſſes. The ſecret and inward teſtimony of the ſpirit is as ſtrong and efficacious; nay, more powerful then if 'twere with an outward voice. If an Angel from Heaven were ſent on purpoſe to a Chriſtian by Chriſt himſelf; Go tell him that I love him, that I ſhed my blood for him, &c. 'twere not ſo certain.

2. A sure testimony, for 'tis the witness of the spirit, who can neither deceive, nor be deceived, μαρτὺς ἐκ τῶν δύο δέκτων, *sufficientissimum Testimonium*, as *Cajetan.*

1. He can't deceive, for he is truth it self.

2. He can't be deceived, for he is all Eye, Omniscience it self. And he does ἐρευνᾷ τὰ βάθη τοῦ Θεοῦ, he dwells in the breast and bosom of God: he is fully acquainted with the minde of God, and he reveals it to the soul. The Papists make the spirits testimony to bring but a conjectural certainty. But the most renowned *Perkins* answers them, (1.) That 'tis such a certainty as makes them cry *Abba Father:* not only think so, and speak so, but with all courage, confidence, intention of spirit, cry *Abba Father.* (2.) It is opposed to the spirit of bondage, and therefore takes away doubtings and tremblings. (3.) The very end why the Holy Ghost comes to the soul, is to make all sure, & therefore is called a seal & an earnest. *God* has given us the earnest of the spirit, and he will not lose his earnest. Now he assures the soul

1. By a powerful Application of the promise; for as faith does appropriate the promise on our part, so the spirit applies it on Gods part. As Satan, that lying spirit, casts in doubts and fears, and tremblings, and working upon the remainder of corruption, plots against the peace and well being of the soul; so this holy spirit, by the comforting, working upon that principle of grace, which he himself hath planted in the heart of a Christian, does study and contrive the welfare of a beleever. And as the spirit of bondage does strongly apply wrath and the curse; so this sweet spirit of Adoption applyes grace and mercy. The spirit of bondage strikes terror into the soul, by a mighty Application of wrath; this curse flames against thee; this threatning is shot off against thee; these vials of wrath are prepared for thy soul: So the spirit of adoption does set on strong and vigorous apprehensions of mercy; this pearl of price, 'tis to enrich thee; these Evangelical cordials, are to revive thee this balm in *Gilead* is prepared for thy soul. The spirit of Adoption speaks love and peace, and; pardon; and that by particular Application of the promise to us; As when the promise of Remission of sins, and life everlasting by Christ is generally propounded in the Ministery of the word, the holy Ghost does particularly apply it to the heart of such a one, and

does seal up the promise to the soul; That when faith sayes, this promise is mine, this belongs to me: the spirit does strongly apply it, this is thine indeed; and this does belong to thee: These are the secret Ψιθυεισμοὶ, the whisperings and breathings of the holy spirit, the secret בת קור by which it converses with the soul; The spirit of God has free and often entercourse with a beleeving spirit. And this is far enough from any vain Enthusiasme, any extraordinary Revelation; 'tis no imaginary thing, but such as many a soul is acquainted with, and has tasted of.

2. By a bright irradiation beaming out upon the soul, and clearing its evidences, discovering its graces, and shewing them to be true and genuine; not only by giving the soul a spirit of discerning, (for that we referred to the former Testimony) but the spirit brings in its own light, and makes those graces, which were visible before, more eminently conspicuous; *The spirit of a man*, was *the Candle of the Lord*, (as the wise man speaks) which gave a weaker and dimmer light, but yet such as was enough to manifest the Object: I, but now there are glorious Sunbeams come rushing in upon the spirit, the spirit shines in the soul with healing under his wings. The graces of the spirit, these flow, like a pure and Christalline stream; and the light of the spirit shines out upon them, and gilds the water. See a plain text for this, 1 *Cor.* 2. 12. *We have received the spirit which is of God, that we might know the things which are freely given us of God:* Light sets a glosse upon all the world, and this spiritual light gives a lustre and oriency to graces; it puts a beauty upon them, such as the soul is much taken with; We have received an heavenly light, that we may see heavenly things: Now thou knowest thy faith to be lively, and thy Repentance to be sound, thy sorrow to be ingenuous, and thy obedience sincere; thy love to be unfained, and thy fear to be filial: for the Spirit has set his Seal to all thy graces, and has acknowledged them for his own.

Object. 1. O but many have thought they have had the spirit, when they had it not: and the Devil, that foul spirit, can transform himself into an Angel of light.

Sol. But 1. One mans self-deceit does not prejudice anothers certainty. What if one man flatter himself in a false light, and

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pleaſe himſelf in a meer ſhadow of aſſurance; muſt all men needs follow his example? A man that's in a dream thinks himſelf awake, when he is not: I, but (I hope) for all this, a man that is awake, may certainly know that he is ſo. Many a Traveller has thought himſelf in the right way, when he has been out of it: and yet this does not hinder, but that he that's well acquainted with the Road, may know that he is in his way. What if one man take Copper for Gold, muſt all men do ſo too? One mans folly and vanity does not at all hinder anothers Aſſurance.

2. The ſpirit comes with a convincing beam; Light ſhews both it ſelf and other things too; the Sun by its glorious beams does paraphraſe and comment upon its own glittering Eſſence; and the ſpirit diſplayes himſelf to the ſoul, and gives a full manifeſtation of his own preſence. The ſoul knowes the aſpect of the ſpirit, better then we do the face of a friend. The light of a preſumptuous wretch, is like a blazing Comet, and does but portend his ruine: it carries a venomous and malignant influence in it; and the light of an hypocrite is but a flaſh, and coruſcation, very brief and tranſient. A man may ſooner take a glow-worm for the Sun, then an experienced Chriſtian can take a falſe deluſion for the light of the ſpirit.

3. There is a twin-light ſpringing from the word and the ſpirit. *Try the ſpirits; To the Law, to the Teſtimony: if they ſpeak not according to the rule, it is becauſe there is no morning in them.* The Scripture was all endited by the ſpirit, and the ſpirit cannot contradict himſelf: You do but greeve the ſpirit, (whoer'e you are) that pretend to any Revelation, that agrees not with the Word; nay, the ſpirt has reveal'd his whole minde in theN word, ai will give no other Revelation, any otherwiſe then we have ſpoken of. And whoever he is that rebels againſt the light of the word, he ſhall never have the light of the Spirit. Whilſt thou doſt not follow the directing light of the ſpirit, thou ſhalt never have the quickening and cheriſhing beams of it.

And thus you have heard the double Teſtimony: the Spirit witneſſing with our Spirit, and now you muſt know, that

1. The Teſtimony of Gods Spirit is alwayes accompanied with the Teſtimony of our own ſpirit: and ſo that word *Rom.* 8. is ſignificant, *συμμαρτυρεῖ* which is properly of one, that

does only confirm what the other sayes: But then

2. A man may have the testimony of his own spirit, that has not the witness of Gods spirit. The Spirit as it breaths when it pleases, so it shines when it pleases too: Well then, the question is, whether the Christian, who has but the single testimony of his own spirit, may be assured of his salvation?

Mr. *Perkins* propounds the case, and resolves it thus: If the testimony of the Spirit be wanting, then the other testimony, the sanctification of heart, will suffice to assure us. We know it sufficiently to be true, and not painted fire, if there be heat, though there be no flame; thus he: And his meaning is, as indeed the thing is, that it is a true assurance, though not so bright an assurance. I may see a thing certainly by the light of a Candle, and yet I may see it more clearly by the light of the Sun. And for my part, I think that certainty does not consist *in puncto*, but may admit of a latitude; and receive *magis* and *minus*: And the contrary principle does delude many. There's an absolute and infallible certainty in faith, and by this I know the creation of the World: well, but besides this, I know it by reason and by unquestionable demonstration, and I think this adds to my certainty. So here; though one testimony be enough for Assurance, yet a double testimony makes it more glorious. Certainty admits of degrees, and a man may be more certain of a thing, that he is already certain of. Take two Christians, both may be assured of their salvation; and yet one may have a clearer assurance then the other has: One may have a double testimony, and another but a single, Nay, the same soul may have at one time a double testimony, and at another but a single. The light of the spirit may and does often withdraw it self, and leave only the witness of our own spirit; and yet then the soul has assurance. But yet the soul should aim at the highest Plerophory, at the top of assurance: Then *quench not the spirit*, lest you put out your own joy; greeve not so sweet an inhabitant, that comes to comfort you, give him no cause to withdraw his light.

Quest. But what if the soul have not the witness of Gods spirit, nor of its own spirit neither? What if it have no present light, no certain evidence?

Answ. There's one way left yet; have recourse to former Assurance.

rance. Doſt thou certainly know and remember, that once thou hadſt a ſweet ſerenity of ſoul? that an enlightened conſcience upon good grounds, did ſpeak peace unto thee? Didſt thou never ſee the light of the ſpirit crowning thy ſoul with ſatisfying beams? Art thou ſure that once he did bear witneſs with thy ſpirit, that thou wert the Child of God? Why then, be ſure ſtill that thou art in the ſame condition; for there's no total falling from grace. Thy light (it may be) is put out for the preſent: Conſcience does not ſpeak ſo friendly to thee, as 'twas wont. And thou haſt greeved the ſpirit, and he has took it unkindly, and has held off his light for a while: But now canſt thou remember the dayes of old, when the Rock pour'd out Oil unto thee, when thy branch was green and flouriſhing? Canſt thou certainly recall thy former Aſſurance? Canſt tell the time when the ſpirit did ſet his ſeal unto thee, and confirmed all thine Evidences? Well then, lay down but perſeverance for a ground, and thou art ſtill aſſured of thy ſalvation: The ſpirits teſtimony is of an eternal truth: *And heaven and earth ſhall ſooner paſſe away, then one beam of this light ſhall vaniſh*, though now it be not apparent to thy eye. When the ſoul for the preſent is cloudy and dark, it may cheriſh it ſelf with former aſſurance. Now that a ſoul may have no ſenſible Aſſurance for the preſent, and yet may remember former Aſſurance, is clear in that holy man *David*, Pſal. 51. 12. *Reſtore unto me the joy of thy ſalvation, and uphold me with thy free ſpirit. Davids* joy was extinguiſht, and he would fain have it lighted again: Three things imply'd in the word *Reſtore*. 1. That for the preſent it was taken away. 2. That once he had it. 3. He remembers that he had it, and therefore prayes, *Reſtore unto me the joy of thy ſalvation, and uphold me with thy free ſpirit*; that was the ſpring of *Davids* joy, the teſtimony of the ſpirit witneſſing with his ſpirit, was that which did uphold and ſtaffe up the ſoul. *Davids* own ſpirit was now very unquiet, and Gods ſpirit did with draw himſelf; and now the beſt refreſhment that *David* has, is from former Aſſurance. 'Tis true, there is ſome ſadneſs and bitterneſs in this conſideration, when a Chriſtian ſhall think what he has loſt. O, my ſoul was once a beautiful Temple, full of fair windows, and goodly proſpects, and glorious light; I could take a proſpect of

Canaan when I pleaſed, but now *I dwell in the tents of Kedar*, nothing but blackneſs and darkneſs. There is trouble and a ſting in theſe thoughts; but yet there is ſome honey and ſweetneſs too: Was I not once a friend of God, and does he uſe to forſake his friends? Did he not once ſpeak peace to thee, and does he uſe to recall his words? Did not he ſhed his love in thy heart, and is not his love immortal? Did not his ſpirit ſeal up thy ſoul, and is not the print of that ſeal indeleble? ſpeak, did not he once ſhew thee thy name written with his own hand in the Book of life, and does he uſe to blot out what he has written? Doſt not thou remember, did not he ſmile upon thee in ſuch and ſuch an Ordinance, and are his ſmiles deceitful? O no! reſt ſatisfied, O Chriſtian ſoul, and quiet thy ſelf in thoſe rich expreſſions of his love, which he has formerly beſtowed upon thee; O queſtion not his goodneſs, but prepare thy ſelf for receiving of it. The ſtreams are dryed up, but yet the Fountain is full; thou haſt had ſome taſtes of it, though now thou art dry and thirſty: and thou ſhalt have in time freſh bubblings up of his grace towards thee; in the *interim*, take this for a cordial. Thoſe former drops which thou haſt taſted of it, will cheriſh thy ſoul to all eternity. The leaſt drop of grace ſhall never be exhauſted, the leaſt ſpark of true joy ſhall never be exſtinguiſht; all the floods that the Dragon can vomit out of his mouth, ſhall never be able to quench it. But then

4. Put the caſe thus, that there be no Sunlight, nor Starrelight, nor reliques of former light; neither the teſtimony of Gods ſpirit, nor of our own ſpirits, nor any recalling of former aſſurance; what muſt the ſoul do now? Now look to the dawning of the day, to the firſt *Crepuſculum*; look now to the initials of grace, to the preface of ſanctification. Thou canſt not, it may be, ſhew any fair and lively pourtraicture; I, but haſt thou the firſt draughts and rudiments of holineſs? Thou haſt not any goodly and delicious cluſters of *Canaan*; O but ſee if the tender grape do bud. There are not any ripe fruits of the ſpirit, but yet are there ſom bloſſomings of holineſs? thy graces don't flow out into ſo full & fair a ſtream; but canſt thou ſee any bubblings up of goodneſs in thee? Thou haſt not yet the ſtrength a well grown Chriſtian; well, but is there the *vagitus*

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of an Infant? Look now to the ſouls prizing of a Chriſt, to the whimperings after the breaſt, to the breathings and longings after its Beloved, thoughts upon him, deſires for him, endeavors after him, there's much comfort and ſweetneſs in theſe: I, and ſome kind of aſſurance. For

1. Be ſure, that God that has begun this great work in thee, will never give over till it be full and compleat; he does not uſe to leave his work imperfect. The leaſt tendency to goodneſs is cheriſhed by him; The very firſt motion, 'tis of his own planting, and it ſhall lack for no watering, and he himſelf will give it an increaſe.

2. The leaſt ſeed of grace, as 'tis choice and precious; ſo 'tis very vigorous and operative, it will never leave working till Chriſt be formed in thee. *Who hath deſpiſed the day of ſmall things?* Thy ſpark may ſpread it ſelf into a flame, and thy tender bud may flouriſh, and bring forth much fruit. He that is richeſt in grace, began with as little a ſtock. He that is now a tall Cedar, was once a tender plant. Improve but preſent ſtrength, and God will ſend thee in freſh ſupplies, Auxiliary forces, and thou ſhalt walk from ſtrength to ſtrength, till thou appeareſt before God in glory. Thy light ſhall ſhine out brighter and brighter till perfect day, *Donec ſtabiliatur dies*, according to the *Syriac*, till thou comeſt to a firm and well eſtabliſht aſſurance. The leaſt peeping out of light, the leaſt dawning of the day is pleaſant and comfortable.

5. If thou canſt not ſpy out any grace in thy ſelf, borrow light of another. Lay open thy ſoul to an Interpreter, one of a thouſand, he may explain thy condition, and paraphraze upon thy ſoul better then thou thyſelf canſt. This Interpreter, one of a thouſand may more exactly analyſe thy condition, and ſhew the context and coherence of it. 'Tis the ſpeech of *Elihu*, Job 33. 23. There meets him a Meſſenger, an Interpreter, one among a thouſand, to ſhew unto him his uprightneſs; Hee'l ſhew thee, here's grace, and there's grace; here's a true pearl, and there's a ſpark though in aſhes, and there's an evidence. A diſcerning and experienced Chriſtian may ſhew thee cauſe of joy, when thou canſt finde none thy ſelf. 'Tis no ſhame to borrow light, eſpecially ſpiritual light.

6. One ſtep further. What if after all this there be not the leaſt glim-

glimmering of light, nothing of a ſpark, nothing of a beam; a total eclipſe, all Clouds and blackneſs and darkneſs, and the very valley of the ſhadow of death? yet even here will we fear none ill.

1. When reflex acts are wanting, be ſure to multiply direct acts: when there is no certainty of Evidence, yet even then have a certainty of Adherence and Recumbency. Now graſp a Promiſe, take faſt hold of that precious offer, rolle thy ſelf upon the free grace of a God in Chriſt; lay all the ſtreſſe of thy ſalvation upon it, with a gallant and heroical reſolution; *If I periſh, I periſh.* Thus *Job, Though he kill me, yet will I truſt in him.* Thus our Saviour, *My God, my God, why haſt thou forſaken me?* And this muſt needs be a ſtrong act of faith, even then to rely upon God when he ſeems thine enemy; to truſt in an angry and diſpleaſed God, and when he frowns on thee, yet then to lean upon him. Like men ready to be drowned, be ſure to take faſt hold; caſt Anchor, though in the dark.

2. Study ſelf-denyal, and though thou long and breath after Aſſurance; yet reſign up thy ſelf wholly to his will, and be content to want aſſurance, if he ſee it beſt for thee. Take heed of murmuring in the wilderneſs, in the ſaddeſt and moſt deſerted condition. Throw thy ſelf at his feet, with this reſolution; O my God, I'le bleſs thee for thoſe eternal treaſures of ſweetneſs that are in thy ſelf, though I ſhould never taſte of them: I'le bleſſe thee for thoſe ſmiles of thy face, which thou beſtoweſt upon others, though thou wilt not caſt one gracious look upon my ſoul: Ile bleſſe thee for thoſe rich offers of grace thou makeſt unto me, though I have not a heart to lay hold of them.

3 Put thy ſoul into a waiting poſture, and ſtay till he pleaſe to diſplay ſome of himſelf unto thee, and make ſome of his goodneſs paſſe before thee. One beam of his countenance, one gracious ſmile, one propitious glance of his eye, the leaſt crumb of the hidden Manna; 'tis worth waiting for all thy life-time. And when I ſpeak of waiting, I mean not that the ſoul ſhould ſtand ſtill, and do nothing; no, this were againſt the Text, *Give diligence, &c.* improve all preſent ſtrength, wait upon him in prayer, beg one glimpſe of him, be earneſt for a taſte, for a reliſh of the hidden Manna; and wait upon him in his Ordinances,

Thomas Shmad Gareth

ces, here the ſpirit breaths, here Manna's rained down, here God ſhews his face, here is the ſealing place, the ſpirit confirms the word, and prints it upon thy ſoul. Thus wait upon him in his own way; I, and wait upon him in his own time too, don't think time tedious; He that beleeves, makes not haſte, which St. *Paul* renders; *He that beleeves is not aſhamed*; as if to make haſte and be aſhamed were all one. God will wonderfully prepare the ſoul, that he means to fill with his love. Aſſurance is too precious a thing to be powered into every ſpirit: He won't *put new wine into old bottles*. God is all this while making thee more capable of his love; and though for the preſent thou haſt no aſſurance, yet thus truſting and waiting upon him, thou art in a great tendency to it. And put the worſt that can be imagined, that thou ſhouldſt die under a Cloud; yet thy condition were ſafe, and thou ſhalt come then to a full aſſurance; nay, to a full poſſeſſion of thine inheritance, and thou ſhalt ſee the glorious Sun-ſhine of the face of God, a beam of which thou didſt ſo much long for here.

We come now to the fourth particular: thoſe ſpecial ſealing times, when Chriſtians have their Aſſurance and Plerophory.

1. Many times at their firſt converſion, God does then ſeal up the work of grace in the ſoul. When the ſpirit of bondage has paſt upon the ſoul, and by a ſtrong conviction, has applyed particularly guilt and wrath unto it; the fatal ſentence is pronounc'd, and the ſoul is filled with the ſcorching preapprehenſions of hell and damnation, & trembles at the very thought of eternity: Now for the Goſpel to bring thee welcom newes of a pardon, and for the ſpirit of adoption to apply grace and mercy unto the ſoul: for the priſon-doors to be broken open, and a poor captive ſet at liberty; to have all the Chains and fetters beaten off, and to be brought into a marvellous light; to have all the balm of *Gilead* powered into him, Evangelical fruitions and cordials prepared for him, and which is the very extraction and quinteſſence of all, the love of a Saviour ſhed into his heart: What ſtrong impreſſions of joy, think you, muſt there be in ſuch a ſoul? What precious infuſions of ſpiritual ſweetneſs? What ſecret ſpringings and elevations of ſpirit? What triumphs, what Jubilees, what love-raptures? *I am my Beloveds, and my Beloved is mine.*

I must appeal to your breasts that have found this great and heavenly work wrought upon your soul; 'tis you only that have tasted the joy of the holy Ghost, that is glorious and unspeakable. And do you tell us, had not ye then the first relish of the hidden Manna? was not it very sweet and delicious? hadst not thou then the first glimpse of the *White Stone?* and was not it very bright and orient? hadst not thou then the Spouses kisse, and was not it precious and more worth then a world? didst not thou then first hear the soft language and whisperings of the spirit, and was not his voice lovely and pleasant? I know your souls dance within you, with the very recalling of so happy and golden a time, and you pant and breath after more of this communion with a Saviour, and truly he deserves an *Anathema*, that does not prefer the very possibility of having of it before all the world. *Hosea* 11. 1. *When* Israel *was a Child, then I loved him; I taught* Ephraim *also to go, taking them by their arms,* והדרכתי: I taught him to foot it on the wayes of Religion, ἐδιδασκον; *I drew them with the cords of a man, all gentle and perswasive sollicitations, with bands of love, I was to them as they that take off the yoke on their jaws, and I laid meat unto them.* The yoke of bondage the soul was under, God freed the soul, brought him to an easie pleasant yoke to an Evangelical yoak God has a special care of tender plants; when *Israel* was a tender vine, O then he fenced it, and hedged it, and shone out upon it, *&c.*

Now Christ is thus pleased to reveal his love, to unbosom himself unto the souls of young Converts, for their greater incouragement in the wayes of grace: At the first step to heaven, he gives them a *viaticum.* If after the soul had been steept in legal humiliation, and possest with fears and terrours, and amazements compast with Clouds, and now at last it has been drawn by a mighty work to receive a Saviour; If after all this it should have no Sun-shine, it would droop and languish, and be ready to pine away; it would be very unfit and unserviceable, the wheels of the soul woud move heavily: God therefore oils the wheels, poures the *Oil of gladnesse* into the soul. And now it moves like the Chariots of *Aminadab*, with a nimble spontaneity. Christ begins to flourish through the Lattices, lets in some of his love into the soul; I, and gives it a sens

ſenſe of this love too, and this conſtrains it to obedience, and ſets the ſoul a longing for more of this love, and for more ſence of this love; & ſo it will never leave longing, til it have a full fruition of it in heaven: this is Gods method, this is the uſual progreſs of grace in the ſoul.

And hence you may ſee why young Converts are uſually ſo active in the wayes of Religion, ſo forward and vehement. O, they have freſh apprehenſions of the love of a Saviour; what an eminent alteration he hath wrought in them, how they are raiſed from death to life? O, they can tell you long ſtories of his goodneſs, what great things he hath done for their ſoul. So that their affections are raiſed: there is a fluſh of joy the ſoul runs over, and knowes no banks, no bounds. Thus God does many times ſeal up the work of grace in the ſoul, and gives a ſatisfying light at the firſt converſion: but yet I cannot ſay that this is alwayes ſo, for there are diverſities of workings, and grace ſometimes wrought in the ſoul after a more ſtill and undiſcernable manner; as we ſhall have occaſion to ſpeak more hereafter.

2. Sacrament-times, are ſealing times. I ſpeak of the Sacrament of the Lords Supper; for as for thoſe ſecret breathings of the ſpirit upon Infants in that other Sacrament of Baptiſme, they are altogether unſearchable, and paſt finding out. Now in the Lords Supper you have the new Covenant ſealed up unto the ſoul; the ſoul has not only his graces increaſed, but they are printed clearer; that ſeal of the ſpirits does print a Chriſtians evidences with a clearer ſtamp. You have plain and viſible repreſentations of the love of a Saviour; and you have the ſenſe of this love powred out into you. A Chriſtian feeds not only upon ſacramental bread, but upon *hidden Manna* too, & has taſtes of that love that is ſweeter then wine. Here's *a feaſt of fat things*; *The ſoul is ſatisfied as with marrow and ſweetneſſe*; ſpiritual refreſhments like fat things, they are ſweet, and they are filling too; yet not like the fat things that have a cloying fulſomneſs in them; no, theſe carry a delicious reliſh with them, ſuch as the ſoul takes preſent complacency in them, and has a longing appetite for them. The ſoul never nauſeats the feaſt of fat things; but the more it feeds upon them, the more it hungers after them. Now the two grand ends of this Sa-

crament in reference to a Christian, are 1. Growth of Grace. 2. Sense of Grace. 'Tis a Sacrament of Augmentation by which a new-born-infant-soul may grow up to its just proportion and full stature in Jesus Christ; and 'tis a Sacrament evidencing this his condition to the soul. Christians come hither *ad corroborandum Titulum*; *the smoaking flax* comes hither to have some light, and *the bruised Reed* comes hither to have some strength; the worm *Jacob* crawles into the presence of a Saviour, and is sent away with an encouraging voice, *Fear not, thou worm Jacob*. Many a tender babe in Christ, has stretcht out his weak and trembling hand, to lay hold of a Saviour, and has found vertue coming out from him. Many a thirsty soul has come breathing and panting after the streams of water; it has opened his mouth wide, & he has filled it. The longing and affectionate soul has come with vehement and enlarged desires, and has found full expressions and manifestations of his love towards her. Many a cloudy soul has come hither to see if he could spie out one beam, & has bin sent away brighter then the Sun in all its glory. You that come hither with the most ample and capacious souls; tell us whether you be not filled up to the brim, whether your cup don't overflow? O what heavenly entercourse is there between you and a Saviour? what pleasant aspects? what mutual love glances? what smiles and blandishments? Do not you finde in your own souls, a full Paraphrase upon the book of the *Canticles*, that book of Loves? He comes with an earthy and drossie soul, that is not raised and advanced with such glorious mysteries.

And yet my meaning is not, as if every true Christian that had received this Sacrament, must needs have assurance; No, we know

1. Beleevers themselves may receive unworthily, as the Christian *Corinthians*, (when *Paul* tells them) they came together for the worse, and not for the better, he speaks it of such as were truly in the state of grace. Thus he concludes his discourse, *You are chastened of the Lord, that you might not be condemned with the world.* And thus the soul may go from a Sacrament with lesse comfort then it brought thither.

2. Many that have much joy and sweetness from a Sacrament, real and spiritual joy, l and strength and vigour too,

yet

yet it may be have it not in so great a proportion, in so high a measure; their cup is not so brim full, as that it should reach to assurance. All that do truly partake of these heavenly delicacies, yet don't go away equally satisfied. Some have but a taste which is enough to cherish them, others a full draught which doth mightily enliven them. So then, all we say is this, those Christians that have assurance, have it usual at these times, and some Christians that have wanted assurance, yet here have found it, which should strongly engage all to come hither with great and solemn preparation, quickening and exciting their graces, improving all present strength, breathing and longing after these pleasant streams, widening and enlarging their affections, opening their mouths like a dry and thirsty Land that waits for some satisfying showers, and would fain be filled.

3. Times of employment are sealing times. When God intends a Christian for great and eminent service, he first makes his goodness passe before him, he sheds some of his love into his heart, which doth both constrain him to obedience, and encourage him in it; his smile makes the soul go chearfully about his work, his presence gives life and vigour to a performance. The servants of God wait on him, fix their eyes upon him, look whether he gives them a propicious glance, they walk in the light of his countenance, they follow the direction of his eye, they won' move unless he breath on them. *Moses* won't stir without assurance of his presence. All the clusters of *Canaan* shall not entice him, he had rather dwel with briars and thorns in the wilderness, with the good will of him that dwells in the bush: He had rather be in a barren, and desolate and howling wilderness: then in a pleasant and fruitful Land, in a delicious Land without the presence of his God. He knows there is no sweetness in *Canaan* without him; there is more sting then honey in the Land of Promise, unless he be there; and *Canaan* it self will prove a wilderness if he with draw himself. The beams of his gracious Presence, these gild a place: they can turn a desert into a Paradise, and can make a prison glorious. The love of God in Christ it is attractive and magnetical, and drawes the soul along when it is once toucht with it, this will draw *Moses* to the Land of Promise,

this will carry him through all difficulties. God sheds some of this love into *Moses* his heart, and then he goes on with chearfulnesse and alacrity. And so it was with his successour *Joshua*. God calls him to an honourable imployment, to be the Shepheard of his little flock, to guide and govern his people *Israel*. Now how does he prepare him for so great a work? why, he strengthens him, and heartens him with a promise of himself, with assurance of his love: *Fear not, but be of courage, I am with thee*: Thou hast my presence, thou shalt have my blessing, I have done much for thee, and I will do more for thee; be faithful in my service, and be couragious, and do not doubt of the love of God towards thee. Thus God when he called *Abraham* to that great expression of obedience in the sacrificing of his *Isaac*, he first warms his heart with his love, and seals up the Covenant of grace to him: he spreads before him ample and comprehensive Promises, *I am thy God All-sufficient*, I am thy Buckler, and *thine exceeding great reward*; and this will bear up and support *Abraham*, though the staffe of his old age be taken away, and by his own hands cast into the fire.

And this was his usual dealing with the Prophets, when he sent them with great and weighty messages. He first reveals his goodness to them, before he reveals his minde by them, he assures them of directing mercy, of protecting mercy that shall bear them company, that shall go along with them: and this puts a generous undauntedness upon them, that they fear not the frowns of men, nor the threatnings of men, nor of the greatest of men: this makes *Jeremy* to set his face like a flint, and *Esay to lift up his voice like a Trumpet, to tell* Israel *their sins, and* Judah *their transgressions*.

And this is that which prepares the Martyrs for their sufferings. God tempers and allayes that Cup, he drops some of his goodness into it, and sweetens it to them. He first sets his seal to their souls, before they set their seal to his truth; he dieta them with the hidden Manna, and gives them before hand the *White Stone*, as a sure pledge of victory. What is it but this that makes them devoure torments, and come to them with an appetite? 'tis this that softens the flames, and turns them into a bed of Roses; 'tis this that fills their souls with joy, and their mouths

mouths with praises: that makes them more chearful in their sufferings, then their Saviour in his; for they usually have the face of a reconciled God shining out upon them, which was wholly withdrawn from him, when he cryed out, *my God, my God, why hast thou forsaken me?*

4. Praying times are sealing times. The same spirit that indites the Prayer, seals it up. When *Hannah* had put up her Prayer, 1 *Sam.* 1. 18. the text sayes expresly, that *her countenance was no more sad.* As 'tis the great priviledge of assurance, That Christians may then with confidence cry *Abba Father:* so also 'tis a great means to Assurance. The hearing of prayers is a mighty strengthening to faith; and the strengthening of faith does strongly tend to assurance. Besides, Christians may pray for assurance; they may be importunate for a glimpse of his face, for one beam, for one smile, and his bowels won't let him deny them. Hence you shall finde it, that such as are most frequent in Prayer, are most blest with assurance. Praying Christians have much intercourse and communion with their God. And thus there may be a national kinde of assurance, I say a national plerophory; when God shall poure out a spirit of prayer and supplication upon his people, and they with united and concentricated abilities shall besiege the Throne of grace; there is no doubt, there can be no doubt but at length he will yield up such a mercy to his praying People.

5. Times of outward exigencies are sealing times, 2 *Cor.* 4. 16. *Though our outward man decay, yet our inward man is renewed dayly*; that feeds upon hidden Mannah, a precious restaurative for a fainting Christian: Manna you know was rained down in the wilderness; and when the Israelites provision failed them, then Manna was rained down. When the water-pots are filled up to the brim, then was the water presently turned into wine: and so this hidden Manna is provided for sad and cloudy conditions. We except only the case of total desertion, when the soul has not the least light shining in upon it, which is the severest judgement that a true Christian is capable of: but in other distresses, especially outward and temporal distresses, he does reveal himself more immediately to them. And though the creature frown, yet he will smile upon them.

them. Beleevers they are the friends of God, and 'tis no part of friendſhip to forſake them in the ſaddeſt times. St. *John*, when a baniſht man in the Iſle of *Pathmos*, then God ſhewes him that glorious *Revelation*. *Paul* and *Silas*, when in priſon, then brim-full of joy, which breaks out into Pſalms of praiſe. In the fiery trial, as there is ſome ſcorching, ſo there is ſome light too. And God does prepare his people for the ſeal of the ſpirit, by thus melting and ſoftening their heart; for the ſofter the heart is, the clearer will the print of his love be. When God had brought that great ſickneſs upon *Hezekiah*, and thus had diſſolved and ſoftned his heart, he preſently prints his love upon it: חשחת משאול בפשי, *Thou haſt loved my ſoul from the Grave.* God does then moſt expreſſe his love, when they have moſt need of it. The *white Stone* ſparkles moſt oriently in the darkeſt condition. O how gloriouſly does God ſhine in upon the priſons of Martyrs? what frequent viſits does he give them? it might even make men ambitious of their ſufferings, that they might have ſome ſuch expreſſions of his love towards them.

6. Times of Victory and Conqueſts over luſts and temptation are ſealing times. God after ſuch victories will give his people a triumph. This is expreſt in that text of the *Revelation*, *Rev.* 2. 17. τῷ νικῶντι δώσω, *To him that overcomes will I give to eat of the hidden Mannah, &c.* Thus when Saint *Paul* was wraſtling with, and conquering that great temptation, whatever it was, that is mentioned in 2 *Corinthians* 12. God then gives to eat of the hidden Mannah, and ſtrengthens him with this, *my grace is ſufficient for thee.* He gives him the *white Stone* with that Motto graven in it, *my grace, &c.* Thus that noble Chriſtian, and famous Convert of *Italy*, *Galeacius Caracciolus*, when he had ſcorned the pomp and luſtre of the world, and had trampled upon all relations for the love of a Saviour: when Satan that cunning Angler of ſouls had ſpent all his baits upon him, and he had refuſed them all: O then what a deal of precious ſweetneſſe ſlides into his ſoul? what raiſhings in of glorious joy? he had never ſuch joy at *Naples*, as he had at *Geneva*. You may hear him pronouncing an *Anathema* to all ſuch, as ſhall prefer all the gold and ſilver in the world before one dayes ſweet Communion with

with Jesus Christ. As none have more dregs of wrath then relapsing and apostatizing spirits, (Remember but *Spira's* case;) so none have sweeter and choicer mercy then the faithful Servants of the Lord Jesus, that follow him in the houre of temptation. Apostates are sealed up to a day of vengeance, but these are sealed up to a day of Redemption. Thus the mourners in *Ezekiel*, that would not yield to the abominations of the times, must have a seal set upon them. Thus that Virgin-Company in the *Revelation*, that would not prostitute their souls to Antichristian folly, have the seal of God in their foreheads. This is the happiness of a Christian, that he has a sweet satisfaction in self-denyal; in denying sin, in repulsing lust, in conquering temptation, in pulling out his right eye, in cutting off his right hand, in mortifying the body of death, he has a sweet satisfaction in all these. And thus you have seen those special sealing times when Christians have this high plerophory, these riches of assurance: we come now to speak of them in a more Applicatory way.

1. Times of assurance, they should be times of humility and dependance upon God. When *Moses* had been so long in the Mount, and had a lustre upon him by conversing with God himself, presently at the foot of the Mount he meets with matter of humiliation. The *Israelites* have made them a golden Calfe; *Thy people*, sayes God to *Moses*, they have done this. And the Apostle *Paul*, when he had been rapt up into the third Heaven, and had heard there some of *Arcana Cœli*, things that neither could nor might be uttered; for both are implyed in ἄρρητα ῥήματα, there then comes a Messenger of Satan to buffet him, he must be put in minde of himself by a thorn in the flesh, and that least he should be exalted above measure with abundance of Revelations. A creature can't καταφίλα μέγαν ἔλβον, a little thing will puffe up a bubble, a small happiness will swell up the Sons of men. Pride as it twines about the choicest graces, so it devoures the sweetest comforts. But yet there is nothing tends more to soul-abasement and self-examinition, then the beholding of Gods face, then the seeing of his glory, this will make the soul abhorre it self in dust and ashes. The more God reveals himself unto the soul, the more

will the ſoul ſee that huge diſproportion that is between it ſelf and a Deity. There's none here below that ever ſaw more of *Gods* face then *Moſes* and *Paul* had done, and there were none that ever had lower apprehenſions of themſelves. They knew well enough what the Sun-ſhine of his preſence was, what a glorious ſight it was to behold his face, and yet they had rather part with this, then he ſhould part with his glory. They are like men amazed with the vaſtneſs and ſpaciouſneſs of the Ocean, and make nothing of a little inconſiderable drop of Being. They that know not theſe treaſures of love and ſweetneſs, thoſe heaps of excellencies that are ſtored up in *God*, theſe are the grand admirers of themſelves. But when the ſoul comes to have a proſpect of Heaven, and fixes its eye upon an object of the firſt magnitude; the creature diſappears, ſelf vaniſhes and loſes it ſelf in the fulneſs of *God*. And if *God* do aſſure thee of this his love, thou canſt not but wonder at the greatneſs of his goodneſs, eſpecially when thou ſhalt recollect thy ſelf, and think upon thine own unworthineſs. Thou that didſt not deſerve a beam of his face, what does he give thee a full Sun-ſhine? Thou that couldſt not look for the leaſt taſte of his love, what does he give thee a whole cluſter of *Canaan?* Thou that didſt not deſerve the leaſt crumb of the hidden Mannah, does he fill thee an Omer full of it? Nay, yet higher; Thou that didſt deſerve a brand from his Juſtice, does he give thee a ſeal of his love? he might have given thee gall and vinegar to drink, and does he flow in upon thee with milk and hony? he might have given thee the firſt flaſhes of Hell, and does he give thee the firſt fruits of Heaven? what couldſt thou have lookt for but an eternal frown, and doſt thou meet with ſo gracious a ſmile? O then fall down and adore his goodneſs, *and let all that is within thee bleſſe his holy name.* Tell me now, is there any ground for pride in ſuch a ſoul? does not aſſurance beſpeak humility; and ſpeak a meer dependance?

2. Times of Aſſurance, they ſhould be times of trampling upon the creature, and ſcorning of things below. Doſt thou now take care for corn, and wine, and Oil, when *God* lifts up the light of his countenance upon thee? is this ſame Angels food, this ſame hidden Manna, is it too light meat for thee? Now thou art within the Land of promiſe, feeding upon the grapes

grapes and pomegranates of the Land, doſt thou now long for the garlick and onions of *Egypt?* Now thou art within thy Fathers houſe, and the fatted Calf is ſlain, wilt thou now ſtill feed upon husks? Art thou clothed with the Sun, and canſt not thou trample the Moon under thy feet? O let them ſcramble for the world that have nothing elſe to live on. Pray give room to the green Bay-trees to ſpread themſelves abroad; but don't thou loſe thy fatneſſe and ſweetneſſe to rule over theſe. Art thou ſure of Heaven, and wouldſt thou fix thy Tabernacle upon earth? Is it good for thee to be here? or would'ſt have any more then the light of Gods countenance? is it not enough that thou art ſure of happineſſe? is not a Fountain enough for thee? why wilt thou drink in muddy ſtreams? and thou that art filled with the love of a Saviour, canſt thou tell how to ſpend a thought upon the world? is not there more beauty in a Chriſt, then in a Creature? is not he the fair'ſt of ten thouſand? away then with adulterous glances, for why ſhouldſt thou embrace the boſom of a ſtranger?

3. Times of aſſurance, they ſhould be times of watchfulneſſe, and more accurate walking with God. To ſin againſt revealed love is a deep and killing aggravation. To ſin againſt light is too too much; but to ſin againſt love is a great deal more: this heightened *Solomons* Idolatry, (1 *Kings* 11. 9.) that he turned from the God of *Iſrael* which had appeared to him twice. What wilt thou with *Jeſhurun* wax fat and kick, and kick againſt bowels too? To provoke God in a wilderneſs is not ſo much as to provoke him in a Paradiſe. What could he have done more for thee then he has done? and what couldſt thou have done more againſt him then thou haſt done? and wilt thou ſtill requite him thus? wilt thou provoke him with Manna in thy mouth? Does he give thee the ſweet cluſters of the Land, and doſt thou return him wilde grapes? that which is the ſtrongeſt engagement to obedience, doſt thou make it an encouragement to ſin? art thou ſo willing to daſh thy joy, to loſe thy peace? And O how will it pleaſe the powers of darkneſſe to ſee thee abuſe a beam? The Devil has ſeveral deſigns againſt the welfare of a ſoul. 1. if it were poſſible he would keep thee from having any grace at all. But ſecondly, if he cann't do that, he would keep thee from ſtrength of grace, from growth

ingrace; he would *break the bruised Reed*, and he would *quench the smoaking flax*. But then if he can't prevail here neither; then in the third place, he would keep thee from sense of grace, in a sad and cloudy condition: he envies thee one beam, one smile, one glance of his eye. But then if the riches of Gods goodness do so run over, as that he will give thee a sense of his love; then fourthly, in the last place, he would not have thee abuse his grace, and turn it into wantonness. But when God has planted thee in so happy a Paradise, don't thou listen to the whisperings of the Serpent. Thou that art sealed by the holy spirit, don't attend to a lying spirit. The devil that great plunderer of souls, would fain rob thee of thy Jewels, of thy joy and peace, and happiness: but do thou hide them in a Christ, in the wounds of a Saviour; and take heed of blotting thine Evidences; thou that art a Child of light, be not ruled by a Prince of darkness. If God give thee a sense of his love, walk more stedfastly, walk more accurately with thy God.

4. Times of assurance they should be times of inviting and encouraging others in the wayes of grace. Thus the Psalmist, when his Cup over-flowes, he calls others to taste of it, *O taste and see how gracious God is*, that ye may trust in him. Thou mayest now bring a good report upon the Land of *Canaan*, thou mayest shew them the goodly fruits of the Land, that were cut down at the brook *Eshcol*. Men look upon Religion as a rigid and austere thing, that comes to rob them of their joy, they must never have a smile more, they must never have a Summers day after it; but thou canst tell them of the sweetness and deliciousness that is in the wayes of grace, thou canst assure them that all the wayes of wisdom are pleasantness; thou canst satisfie them, that grace does not mean to take away their joy, but only to refine it, that it does not mean to put out the light, but only to snuffe it, that it may burn brighter and clearer. There is no such joy to be found in the wayes of sin, there is no such joy to be extracted from the Creature; no, the sweetest and purest honey 'tis sucked from a flower of Paradise. Spiritual joy 'tis the most clarified joy; I, and 'tis solid and massy joy, beaten joy, like beaten gold, Ἀλυσὶν καὶ σφυρήλατος, χαρὰ. I, and 'tis lasting and durable joy. All the Creatures make but a blaze, but the least spark of this 'tis immortal. Can there be a sweeter Sabbatisme of spirit? can there be a happier composedness

sedneſſe of ſoul, then to be provided for eternity; to be ſure of heaven, of happineſſe and glory; to have the revealing of Gods love, the diſplaying of himſelf, the beamings out of his face? is not the leaſt appearance of his love more worth then a world? are not the gleanings of ſpirituals better then the vintage of temporals? me thinks an aſſured Chriſtian, like a *Caleb* or a *Joſhua*, ſhould be able and ready to confute all the falſe intelligence of the ſpies, and to anſwer the weak objections that they bring againſt the Land of Promiſe. Awake O ſluggard, and ariſe, there is no Lion in the way, or if it be, it has honey in it: There are no Sons of *Anak*, or if there be, before *Iſrael* even theſe mountains ſhall become a Plain.

5. Times of aſſurance they ſhould be times of ſtore, Οὐκ ἀπ' ἀρχῆς ἐσόμεθα. Now treaſure up beams, heap up light, ſtore up hidden Mannah. To be ſure, this Mannah won't breed worms, Then thou mayeſt confidently applaud thy ſelf, *Soul, take thine eaſe, thou haſt goods laid up for many yeares.* Happy thou, if this night thy ſoul be taken from thee. Storing up of former evidences, is a good proviſion againſt a cloudy day.

6. Times of aſſurance ſhould be times of breathing after full poſſeſſion. The eſpouſed ſoul ſhould long for the Nuptials, for the full conſummation of its joy: and by a heavenly gradation it ſhould aſcend in its thoughts. Is there ſuch ſweetneſſe in one cluſter of *Canaan*, what ſhall there be in the full vintage? is there ſuch pleaſantneſs in a proſpect of the Land upon the top of Mount *Piſgah*, what happineſs ſhall there be in enjoyment of the Land? is there ſuch glory in a beam of Gods face? what ſhall there be in an eternal Sun-ſhine? is there ſuch a ſparkling luſtre in the *White Stone*, what then ſhall there be in all thoſe Pearls that garniſh the foundations, and make up the gates of the new *Jeruſalem*? is there ſo much in the preface of glory, what ſhall there be in the inlargements and amplifications of it? is there ſo much in the *Ænigma*, what is there in the explication? can you ſee ſo much beauty in happineſs, when her Mask is on, how glorious then will ſhe appear when ſhe is unveiled? does the ſoul ſing ſo ſweetly in a Cage of Clay, what melody, think you, ſhall it then make when 'tis let looſe to all eternity?

We now come to winde up all in a word of Application.

Now the more pure and delicious a truth is, the more do the

men of the world diſreliſh it: the more bright and ſhining it is, the more offenſive to their eyes. The more orient the Pearl, the more do they trample upon it. Evangelical diſcoveries meet with the fierceſt oppoſitions. The Serpent will be ſure to winde into Paradiſe, and the ſeed of the Serpent ever knew how to ſtill venemous and malignant conſequences, out of ſweet and flowery truths. 'Tis the Devils work to impriſon all truth, but the nobler and more precious truths muſt be ſure to be put in the loweſt and darkeſt Dungeons. As here now, Aſſurance of ſalvation, 'tis the very Crown and joy of a Chriſtian; the *Flos lactis*, the Cream of that Ἄδολον γάλα, that is to nouriſh ſouls: 'tis the budding and bloſſoming of happineſs, the antedating of Heaven, the prepoſſeſſion of glory; 'tis the very Pinacle of the Temple, the πτερύγιον; how fain would he throwe Chriſtians from thence? how would he blaſt glory in the bud? how fain would he pull down the Suburbs of the new *Jeruſalem*? how would he ſtop all the freſh ſprings that are in theſe? how would he ſeal up the luſcious influences of the *Pleiades*? how fain would he *Lycurgus*-like, cut up all the vines of *Canaan*, that no ſpy might ever bring one Cluſter of the Land of Promiſe? He himſelf muſt feed upon nothing but duſt, and how does he envy them their hidden Manna? That Son of the morning is now bound in chains of darkneſs, and how does he envy them their light and liberty? how fain would he cloud and eclipſe their Sun, and ſtop it in its race? nay, ſet it ten degrees backward? How does he envy them one beam of *Gods* face, a grape of *Canaan*, one ſmile, one glance of Gods eye? Now he could finde out no fitter inſtrument to rob Chriſtians of their joy, then Antichriſt that grand enemy of the Church, that ſpiritual *Nero*, that Tyrant of ſouls, that vice-*Beelzebub*, that Prince of darkneſs that rules in the Children of diſobedience. He rules them, and yet they are Children of diſobedience for all that. This Beſtian Empire, (for ſo 'tis ſtiled in the *Revelation*,) delights only in ſenſuals, and ſtrikes at ſpirituals. It ſtrikes at the vitals of Religion, at the power and eſſence of godlineſs. Here are the men that muſt cry down Aſſurance under the names of preſumption, ſecurity, an heap of Enthuſiaſmes, as if this hidden Manna would breed all theſe worms. If men do but dip in the Honey-combe, and take ſome of theſe voluntary drops that ſweat from it freely, of their

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own accord, as *Saul* told *Jonathan*, they must certainly die for it. O this were a way to open their eyes, as it did *Jonathans*. They are loath to let men taste and see how gracious God is, lest they might trust in him.

There are therefore two things which I shall here endeavor by way of Application.

First, to give you a brief discovery of those grounds that necessitate the adversaries of this truth to deny assurance.

Secondly, to take off that vain and frivolous cavil, that assurance is a Principle of Libertinisme, and that if men be once assured of their salvation, they may then do what they list.

And first for the grounds that make them deny assurance. And though I might here shew at large, that all Popery, the Quintessence of it is extracted out of guesses and conjectures, their whole Religion is but a bundle of uncertainties, a rude heap of contingencies, built upon the thoughts of others, upon the intentions of a Priest; yet I shall let that passe now, and give you these four considerations that prevail with them to deny assurance.

1. They lay too much stresse upon good works. Now assurance is too goodly a structure to be built upon such a foundation. They part stakes between grace and merit, and so leave the soul in a tottering condition. There is so much pride bound up in the spirits of men, as that they are loath to depend upon another for their happinesse, they would have an innate and domestick happinesse within themselves. But alas, self-bottomings are weak and uncertain, and they that build upon their own good meanings, and their good wishes, and good resolutions, upon their good endeavours and good works, when they have done all, they have built but the house of the Spider. These that spin salvation out of their own bowels, their hope 'tis but as a Spiders web. And there are many that neither thus spin nor toil; and yet I say unto you, that a Pharisee in all his glory is not clothed like one of these. If men do but enquire and look a little to the ebbings and flowings of their own spirits, to the waxing and waining of their own performances: surely they will presently acknowledge that they can't fetch a Plerophory out of these. Beleeve it, the soul can't anchor upon a wave, or upon its own fluctuating motions. So that 'tis a piece of ingenuity in them, to tell men, that whilest they

they build upon the sand, they can have no great security that their house will last long: they may safely say of the Spider, that it can have no certainty that its house shall stand. Whilest they lean upon a Reed wee'l allow them to question whether it won't break or no; nay, if they please, they may very well question whether it won't pierce them through. They can be sure of nothing unless they be sure of ruine. Assurance cannot be founded in a bubble, in a creature, for the very essence of a creature is doubtful and wavering, it must be built upon an immutable Entity, upon the free love of God in Christ, upon his royal word and oath, the sure expressions of his minde and love, upon the witness of the Holy Ghost, the seal of God himself. Here the soul may rest, and lean, and quiet it self, for with God there is no variableness nor shadow of turning. The creature is all shadow and vanity, 'tis *filia noctis*; like *Jonah's* gourd, man may sit under its shadow for a while, but it soon decayes and dies. All its certainty is in dependance upon its God. A creature, if like a single drop left to it self, it spends and wasts it self presently: but if like a drop in the fountain and Ocean of Being, it has abundance of security. No safety to the soul, but in the arms of a Christ, in the embraces of a Saviour. No rest to a Dove-like spirit, but in the Ark of the Covenant, and there's the pot of the hidden Manna. You know that dying *Bellarmine* was fain to acknowledge, that the neareſt way to assurance, was only to rest upon the free grace of God in Christ. And they that cry down duties so much, if they would mean no more then this, that men must not trust in them, nor make Christs of them, nor Saviours of them, (as they use to express it) wee'l easily grant them this, if they'l be content with it.

2. They take away that clasping and closing power of faith it self, by which it should sweetly and strongly embrace its own object. They would have the soul embrace clouds, and dwell in generals; they resolve all the sweetness and preciousness of the Gospel, either into this Universal, *Whosoever beleeves shall be saved*: or else, which is all one, into this conditional, *If thou beleevest thou shalt be saved*. Now this is so far from assurance, as that the Devils themselves do thus believe and yet tremble. The thirsty soul may know that there is a Fountain; but it must not presume to know that ever it shall taste of it.

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The wounded soul (with them) may take notice that there is balm in *Gilead*, but it must only give a guesse, that it shall be healed. They won't allow the soul to break the shell of a promise, so as to come to the kernel. They silence faith, when it would speak its own Idiom, *My Lord, and my God.* O what miserable comforters are these: How can they ever speak one word upon the wheels, one seasonable word to a weary soul; when as all they can reach to, by their own acknowledgement, is to leave the soul hovering betwixt heaven and hell? And as they say in matter of reproof, *Generalia non pungunt:* so 'tis as true in matter of comfort, *Generalia non mulcent.* Yet to see how abundantly unreasonable these men are; for in the matter of their Church, there they require a particular appropriating faith, a monopolizing faith, that the Church of *Rome* is the only true visible Church: and this is no presumption with them. Thus they can imbrace a dull errour, and let go a precious truth. But the true Church of Christ, as 'tis it self built upon a Rock; so every member of the Church has the same security. And the soul with a spouse-like affection, does not only conjecture who is her well-beloved, but is in his very arms, and breaks out into that expression of love and union; *I am my well-beloveds, and my well-beloved is mine.* But how strangely does their conjectural certainty take away the sweetnes of such Relations? Christians with them must only conjecture that they are the Sons of God, the spouse must only guess at her beloved Husband; the sheep must hope that this is the Shepherds voice. O how do they emasculate and enervate Religion! how do they dispirit it, and cut the very sinews of the power of godliness! But all you that would finde rest to your souls, must know, that you can never apply a Christ too much that you can never appropriate a Saviour enough, that whole happiness is in union with him.

3. They deny perseverance, and so long may very well deny assurance. And yet the *Arminians* have an art of reconciling assurance, and non-perseverance. They allow men a little brief assurance for one moment, a *breve fulgur*, a little coruscation of joy, that onely shewes it self that it may vanish and disappear. The summe of their meaning amounts to thus much: For that moment that thou art in the state of grace, thou mayest be sure on't, but thou canst not be sure that the next moment

thou ſhalt be in the ſtate of grace. As if a Chriſtian were only a Ball of fortune to be toſt up and down, at her pleaſure. And indeed they make grace as voluble and uncertain, as ever the Heathen did fortune. And if they would ſpeak out, grace with them is *Res vitrea, quæ dum ſplendet frangitur.* And *vaſa gloriæ* with them are little better then *vaſa fictilia:* they can daſh them in pieces like a Potters veſſel. And then makeno more of it then *Epictetus* at the breaking of a Pitcher. Ἐσὶ ἐν γεγομένων, 'tis but a uſual thing; *Hodie vidi fragilem frangi.* Vain men that think the grace of God as mutable and unconſtant as they themſelves are, that can remove men from Heaven to Hell as often as they pleaſe, that with a daring Pen can blot names out of the book of life, and reverſe the ſeal of Heaven when they liſt. This muſt needs ſtrike at the root of aſſurance, and leave the ſoul in ſuch ſad doubts as theſe. 'Tis true, I am now feeding upon the milk and honey of the Land of *Canaan*; but I may return to the wilderneſs again, to the bondage of *Egypt* again. 'Tis true, I am now a Temple of the holy Ghoſt; but how ſoon may I become a priſon, a dungeon, the receptacle of every unclean ſpirit? What though I be now a veſſel of honour how ſoon may I become a veſſel of wrath? and though I be for the preſent in the loving hand of a Saviour, yet I may be to morrow in the unmerciful paw of the Lion. Pray tell us now, has the ſoul any great ſecurity all this while? are the friends of God no ſurer of his love then thus? 'Tis happy for Chriſtians, that 'tis not in the power of theſe men; no, nor of all the powers of darkneſſe, to put a period to their joy; no not to put the leaſt *comma* or interruption to it. No, they may as ſoon dethrone the Majeſty of Heaven it ſelf, they may as ſoon pluck the Crown from his head, & wreſt the golden Scepter out of his hand: nay, they may as ſoon pluck out the Apple of his eye, they may as ſoon annihilate a Deity, as pull them out of his hands, as rob him of one of his Jewels. Thou art *kept by the mighty power of God through faith unto ſalvation.* We can't cloſe up this better then with that heavenly ἐπινίκιον, thoſe triumphant expreſſions of the Apoſtle *Paul: For I am perſwaded, that neither life, nor death, nor Angels, nor Principalities, nor Powers, nor height, nor depth, &c.*

4. They never had any aſſurance themſelves, & ſo they would wil-

willingly deny it to others. There is so much pride and envy in the spirits of men, as that they are very loath, that others should have more happines, or be more sensible of happines then themselves. They do here *Calamum in Corde tingere*; they tell you what they finde in their own hearts, nothing but conjectures & shiverings, and tremblings, nothing but slavish doubts and fears. But the voice of assurance, 'tis a still voice, the spirit speaks; Ἀγχὶ ἔχων, κεφαλὴν, ἵνα μὴ πυθέσθαι· ὅτι ἀλλοι. That soul only hears it, to which it speaks. The spark lings of the *White Stone* are secret & undiscernable to a carnal eye: No man knowes it, but he that has it. 'Tis *Manna* κεκρυμμένον; not the visible and obvious Manna that was rained down by the tents of the *Israelites*, but that that was reserved and laid up *in Urna aurea*. Spiritual tastes and relishes, spiritual experiences, they are wholly unexpressible, they are altogether unimitable There are two things which the most refined and accomplisht Hypocrite cann't possibly reach unto. 1. He cann't expres the life and power of a Christian. 2. He can't expres the joy of a Christian. As no man can paint the Being of a thing, so no man can paint the sweetnes of a thing. Who ever could paint the sweetnes of the Honey-combe? the sweetnes of a cluster of *Canaan?* the fragrancy of the Rose of *Sharon?* the sweet voice of a Lute? Ζώγραφοι τὴν μορφὴν κλέπτης μόνον, &c. The Painters eye steals a little beauty from the face; and perhaps his hand makes restitution, restoring it again in the picture, and that's all you can expect of him; nay, 'tis well if he perform so much: As for the expression of vitals, or the representation of essentials, 'tis *Ultra Penecillum*, so that he must let this alone for ever. Beleeve it, sincerity can't be painted. The joy of the holy Ghost can't be painted. 'Tis easier painting of faces then of hearts. Men in an unregenerate condition, can't know what assurance is, till their hearts be changed, or unless they could read the hearts of Gods people. Men will deny the most certain and unquestionable things, if they themselves have no experience of them. Upon this account many a fool has said in his heart, *There is no God*; because he had no communion with him, he did not attend upon him. Thus others deny that there is any such sweetnes in the wayes of God, because they were never acquainted with them.

In Musick, what though there be never such variety of graces,

such inarticulate elegancies, such soft and silken touches, such quick stings and pleasant relishes, such musical amplifications and flourishes, such nimble transitions & delicious closes; you'l scarce convince a deaf man of all this, till you can give him his hearing. Or suppose a blind man should obstinately deny that there were a Sun; truly I can't tell how you could well convince him, unless you could give him an eye, or else perswade him that he is defective in somewhat which others have. To speak of assurance, and the voice of the spirit to some, is but to speak Riddles and Paradoxes. Here I have told you much of light, and beams, and Glory; I had as good told some of you, of Clouds, and shadows, and darkness. I have spoke much to you of the fruits and clusters of *Cana an*; had I not as good have set before some of you briars and thorns, would you not have had as much sweetness in them? I never promised to shew you the *Manna*; for I told you 'twas hidden: yet we have told you the things which we have seen and known, and what we have tasted of the Word of Life; and that which I doubt not, but many of you can set your seals unto.

We come now to take off that vain and frivolous Cavil, that assurance is a principle of Libertinisme; that the Apples which the Spouse longs for in the *Canticles*, will breed too much winde; that hidden Manna will breed worms, that those flaggons full of wine, which the Spouse would so fain be comforted withall, will fume up too much into the head. O, say they, if men be once assured of their salvation, they may then do what they list. But

1. God won't *put new wine into old bottles*. God never prints his love upon the heart, til the heart be renewed and prepared with Evangelical meltings; & the same Seal that prints his love prints his Image too. A flinty heart won't take the seal of the spirit. The sparkling *White Stone* is never given till the heart of stone be taken away. The new name is not given, till the new creature be framed. God will not distil one silver drop of such precious sweetness upon the soul, till it be enclosed for his own Garden. And though the outward Sun-shine with liberal and undistinguishing beams, shines both upon the good and the bad, upon the Rose and Nettle; yet the light of Gods countenance beams out only upon the Apples of his own eye: the Sun-shine

of

of his gracious presence, gildes only the vessels of Honour, and puts a lustre upon none but his own Jewels. And though the pourings forth of ordinary goodnes fall upon a wilderness some times, as well as on a Paradise; yet these more choice and luscious influences of heaven, slide only into the hearts of Gods peculiar ones. Beleeve it, thy soul must first become an Ark of the Covenant, before thou shalt ever have a Pot of hidden Manna in it.

'Tis true, that if God should thus display his goodness, and seal up his love to the soul, whilst it were still in an unregenerate condition, whilst it did still hanker after its lusts and corruptions, it would then indeed sport it self more securely in this Sun-shine of mercy, and turn this grace of God into wantonness. Thus men of sordid and ignoble spirits, will trespass more upon a friend; then upon an enemy; an injury will keep them in better order then a courtesie. Thus nettles will sting most violently, when they are handled most gently. Thus the wretched *Indians* adore the Devil, because he is their enemy, and neglect the Majesty of heaven, because 'tis sopropitious. When God shines out upon ungrateful dunghils they return him nothing but venomous and malignant evaporations. We'l easily acknowledge, that if these men should have the *White Stone*, they would trample upon it: For you see how they deal with ordinary mercy, which the bounty of heaven heaps upon their heads.

There are such Pleonasmes of love in God, such runnings over of goodness, as that much falls upon these. God breaks the box of common mercies, and fills the whole world with the savour of it. But what tribute and Revenues of glory has he from them for all this? Why, they violate his Lawes, and profane his name, and fight against him with his own weapons, Ἀγχυρεῖς λογχαῖσι, with his most precious mercies, gifts and parts, and all they have shall oppose him that gave them. Of their Jewels they make a golden Calf. Do you think now that God will trust these with his more special mercies? with his *viscera* and tender mercies? He tryed the Vessel with water, and 'twon't hold that. Do you think he will poure wine into it? No, God reveals his love to none but to his friends; he sets his seal to none, but to such whom he sets as a seal upon his

his heart and on his arm; such as have an happy conformity to him, and a full compliance with him; such as have the same interests, and the same glorious ends with himself; such as delight in his Law, and feed upon his precepts, as upon an honey-combe. Do you think he mayn't trust these with his minde, such as have a plain antipathy against sin, against the very picture and appearance of sin; such as prefer Hell it self before it; such as loath it, even as himself loaths it; men that are ready to pluck out their right eyes for him, to cut off their right hands for him? Do you think he mayn't manifest his love to these? What sayes the Apostle *John? he that is born of God cannot sin*; tis a plain impossibility that he should so far put off his filial affection, as to make it his work to displease him: much lesse can he take so strong an advantage of his goodness, as therefore to provoke him, because he knowes that God loves him. These men only tell us what they would do if they had assurance; but truly they are not like to have it, till their hearts be changed, and then they'l be of another minde.

2. Love is a sweeter and surer and stronger principle of obedience then fear. So that God did infatuate the counsel of that *Achitophel, Machiavel* I mean, when he stilled that venom into the hearts of Princes, that they had better rule their subjects with a Rod of Iron, then with a Scepter of Gold; that they had better enslave them by fear, then engage them by love. The truth is, he had given them such Rules, that he knew if they followed them, they could not possibly be loved; and therefore he would fain perswade them, that 'tis better to be feared. And though this may seem to adde some sparklings to Majesty, and to brighten the Crown of Soveraignty; yet it leaves it far more tottering, more unfixt and unsetled upon their heads. There is such a virulency mixt with fear: such a tincture of hatred in it; both these affections are much of a colour, sad and pale. And therefore that Tyrant was so wise yet as to expect hatred; *Oderint dum metuant*, sayes he, he knew whilest they feared him, that they would hate him; And then there is a reluctancy and Aversation in fear; And those workings upon the soul, that come only from terrors, they usually prove abortive. And what though a body be pulled and haled and scared into obedience? the soul is not conquered with all this.

A ſlave does but watch an opportunity for ſhaking off the yoke. And then there is a depreſſing and diſenabling power in fear, it contracts and freezes up the motions of the ſoul; it clips the wings, it takes off the wheels, it unbends the bowe. Trembling and Paralytick motions are weak and languiſhing. Indeed fear 'tis nothing but *Præcox triſtitia*, a crude and indigeſted kinde of ſorrow; and 'tis the ſowrer, becauſe it is not ripe. And therefore God himſelf that is a moſt abſolute Monarch, and has a boundleſs & infinite ſupremacy over all things yet has far more glory from them that love him, and only paſſive obedience from them that fear him. Indeed he never goes about to rule any by fear, but thoſe that have firſt trampled upon love, & are no longer ſubjects, but profeſt Rebels. 'Tis love that glews & faſtens the whole Creation together. Thoſe ſeeds of love which God himſelf, (who is love) has ſcattered amongſt Beings; thoſe ſparks of love which God himſelf, (who is love) has kindled amongſt Beings, & thoſe indeleble prints of love which God himſelf, (who is love,) has ſtampt upon Beings, maintain the whole fabrick of the world in its juſt beauty and proportion. The harmonious compoſure of Beings, the tuning of the ſeveral ſtrings, makes them ſound out his praiſe more melodiouſly. O how comely is it to ſee the ſweet context and coherence of Beings, the loving connexion and concatenation of cauſes: one being eſpouſed to another in faithfulneſs and truth; the mutual claſpings and twinings, the *due benevolence* of entities. Behold, *how goodly a thing it is*, and pleaſant to behold Beings, *like Brethren to dwell together in unity*: It calls to minde thoſe precious drops of love, that fall from the head of the firſt Being, and fell down upon the skirts of inferior entities. And is not there as much of this love to be ſeen in the new Creation, in the work of grace in the ſoul? Is not the foundation of the ſecond Temple laid in love? is not the top and pinacle of it ſet up by a hand of love? Are not the poliſhings and carvings of it the works and expreſſions of love? the witty inventions of love? Is not the ſtructure maintained and repaired at the conſtant expences of love? Is it not inhabited by a Prince of love? one more loving then *Solomon* is there; nay, what is the whole Goſpel elſe, but אשכל הכפר, *a cluſter of Redemption*, as ſome render it; what is it elſe but a bundle of love?

The Law that was an hammer to break hearts; but the Goſpel

ſpel that's a key to open hearts. And truly all the terrours of Mount *Sina*, the Thunder-claps and the lightning flaſhes, the Earth-quakes and the ſmoaking of the Mountain, and the voice of the Trumpet, have not ſo much power and prevalency in them, as one ſtill drop that falls from Mount *Sion*. You are now come to the Mount of Olives, a Mount of Peace & ſweetneſs, a Mount that drops fatneſs, and in this Mount will Chriſt be ſeen. And he comes to reſtore all things to their primitive love: he reſtores the powers and faculties of the ſoul to their firſt and original concord; he knits his gifts and graces in the bond of love: he comes to reconcile Beings, to make antipathies kiſſe each other. The Wolf and the Lamb muſt be at peace, the Leopard and the Kid muſt lie down together. The whole Goſpel like the midſt of *Solomons* bed in the *Canticles*, רשק אהנה, *'tis pav'd with love*. Now ſure you can't queſtion whether this be the more prevailing way. For, O think but a while, what a potent oratory there is in love, what a welcome tyranny, what a ſilken bondage, what a downy and ſoft neceſſty. Glorious things are ſpoken of thee, thou Lady and Queen of Affections! thou art the firſt-born of the ſoul, and the beginning of its ſtrength. Who would not be captivated by ſo ſweet a Conqueror? Who would not be melted in ſo delicate a flame? What heart would not entertain ſo pleaſant an arrow? The *Pſalmiſt* was ſtruck through with one of thy darts, when he panted ſo after the ſtreams of water. The Apoſtle *Paul* had another of thy arrowes ſticking faſt in him, when he cryed out, *The love of Chriſt conſtrains me, Vulnus alit venis, & Sacro carpitur igne*. Believe it, the ſtrongeſt arguments are fetcht out of Loves Topicks. We need not uſe many perſwaſions to ſuch a ſoul, it has a fountain of Rhetorick within. There is a preſent expanſion and amplification of ſpirit for the welcoming of ſo happy an object. O how will ſuch a ſoul twine about a Precept, ſuck ſweetneſs out of a Command, catch at an opportunity, long for a duty! How does it go like a Bee from flower to flower, from duty to duty, from Ordinance to Ordinance, and extract the very ſpirits and quinteſſence of all, δρέπων κορυφάς, crop the very tops of all. There will be in ſuch a ſoul, the conſtant returnings & reboundings of love. 'Twill retort the beams of heaven, 'twil ſend back the ſtream of its affection into the

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Ocean. So that now as the soul is assured of the love of God so God also has a most absolute certainty that the soul will Ἀπιστεῖν. And thus is compleated the sweet and perfect circle of Love. Now there cannot be a more strong and a more mutual security, then that which is thus founded. And therefore nature chooses to maintain her self by these impressions. We see this plainly in filial and conjugal relations, where the sweetest and surest obedience flowes from principles of love. And where is there more certainty then amongst friends; where there is a borrowing & lending of souls, a mutual exchange and transmigration of souls? Now you know all these relations are clarified and refined in grace; you are the friends of God; nay, you are the Sons of God, you are the spouse of Christ. And the Apostle *John*, that speaks so much of assurance, and tells you that a Christian can't sin; consider but a while who he was? Why, he was the Beloved Disciple? he that lay in the bosom of love, and breathed out nothing but pure love. I, and his reason, 'tis founded in a relation of love, *He cannot sin because he is born of God.* He resolves it into the σπέρμα μένον, that same impression of love that abides in him.

3. Consult a while with your own experience and observation, and then tell us whether ever you knew any to walk more accurately with their God, then such as were assured of his love. If you look up to heaven, there you see glorious Angels, & glorified Saints, that have not only a full assurance, but a full possession of the love of their God: that are no longer taking a prospect of *Canaan*, but are now feeding upon the fruits and clusters of the land of Promise: that have not only some scattered and broken beams of glory, but a constant and an eternal Sun-shine. And O how do they ἀγαλλιᾶσθαι ἐν θεῷ πατρὶ, not ὁρᾶν μόνον only, but ἐσθίειν ἄμπελον. They have not only as we here below, some drops and sprinklings of happiness; but they are at the very Fountain, and have fresh bubblings of joy, full streamings out of sweetness, and can swim in the Rivers of pleasure. Surely these men will allow the Angels somewhat more then only to conjecture that they are happy. What must glorified Saints still dispute about their *Summum Bonum*, lest they be too secure; and must Angels only be of opinion, that they are in heaven? must they only guesse at the face of God? What will they clip the wings of the Cherubims too? Where has God more chearful obedience then from these? How joyfully do these ministring spirits run about their glorious errands? how does he bid one, *Go, and he goes, & another, come, and he comes.* And that which sets a fair glosse

upon happineſs it ſelf is this, that they are out of all poſſibility of diſpleaſing their God. And ſo they are held forth as patterns of obedience; *Thy will be done in earth as 'tis in heaven.*

Well, but then if they tell us that there is more danger of frail men that dwell in houſes of clay, and carry the body of death about with them.

1. We muſt bid them entertain honourable thoughts of the excellent ones of the earth: for though it be true that they are not yet ἰσάγγελοι, yet *God has made them little lower then the Angels, and he has crowned them with glory and honour.* They walk with little Coronets upon their heads: Though the moſt maſſy and brighteſt Crown be reſerved for a day of Inauguration. They now feed upon Angels food. God ſteeps them in his own nature, and in his own love, he gradually prepares them for heaven. They are Inceptors in happineſs, they are Probationers for glory.

2. What though there be ſome unworthy dealings with their God, yet theſe flow only from thoſe reliques of ſlaviſh principles that remain in them, ſome fragments of the old Leaven that was not throughly purged out. And not by vertue of a Goſpel Plerophory. What does the knowing that they are Sons of light, does this diſpoſe them to works of darkneſs? Does the knowing that they are the ſpouſe of Chriſt, does this beſpeak adulterous glances? 'Tis true, the Sons of God may provoke him, but muſt they therefore needs do it under this very notion, becauſe they know they are his Sons? nay, muſt they do it the more for this? This were the extreameſt malice that were imaginable; more malice then the Devils themſelves are capable of. What bold blaſphemy then is this againſt the Sons of God, and againſt the ſealing ſpirit. I, and it involves a flat contradiction too, it puts an *eſſe* and a *non eſſe ſimul*; becauſe they know they are friends, therefore they'l deal like enemies; and becauſe they know their Sons, therefore they'l deal like ſlaves. O what fine repugnancies are theſe? Thus would they not only veil and cloud, but alſo ſpot and deface ſo beautiful a truth; but that it ſhines out with ſuch victorious and triumphant beams. But if any can yet doubt, whether aſſurance do advance obedience, let them but a while compare men aſſured of their ſalvation: 1. With others in the ſtate of grace that want aſſurance, or with themſelves when once without it: And then let them tell us, whether they don't differ as much as a bruiſed Reed, and a ſtately Cedar in *Lebanon?* The doubting Chriſtian does but ſmoak, when the aſſured Chriſtian flames. What faintings and ſhiverings and pale-

nesse in the one? what vigour and liveliness, what a ruddy complexion of soul in the other? How is the one left to the pleasure of a wave, when as the other lies safe at anchor. The one can scarce lift up his weak and trembling hands in prayer, when the other is wrestling with Omnipotency. The one comes behinde and touches the hem of his Saviours Garments, when as the other is in his very arms and embraces. The one dares scarce touch a promise, scarce cast an eye upon a promise; when as the other claims it, and grasps it, and appropriates it. The performances of the one are green and crude, and unconcocted; the others are ripened, and mellowed with a stronger Sun-beam of Love. The one like a Lute with his strings loose and languish ing; the other is tuned up to its just height of affection. The one like a Bowe bent, sends forth his Arrows very vigorously; the other does but drop them, and let them fall. How does Satan wound the one with many fiery dart, that the other quenches! How does the one fear the roaring of the Lyon, which the others trample under his feet! 2. If you should compare them with men in an unregenerate condition; O what a μέγα χάσμα, what a vast gulf is there between them? Sure you don't question, whether God has more service from *Israelites* that feed upon Garlick and Onions? Men that are under the damning and domineering power of lusts, and are only kept a little in awe, by some thunderings from Mount *Sinai:* Though they spend a few sighs sometimes, & drop a few teares sometimes; yet when they are thus washt, how soon do they return to the wallowing in the mire? The chaining of a Wolf, does that meeken and soften him? or the putting a hook into *Leviathan*, does that transform him? Though wicked men by fears and terrors have their bounds set them, like the Sea, which they cannot passe; Yet they are still like the raging Sea, they swell and foam, and cast out their mire and dirt. And who more wicked then they that are desperate? Those black and damned Potentates of hell, because they are out of all possibility of mercy; how do they act *ad extremum virium* in all expressions of malice & wickednes? And therefore God out of his infinite goodness, though he does usually seal men up to life and happinesse, and lets them make their Calling and Election sure; yet he does scarce ever, or very rarely so seal men up to ruine, so as to let them know certainly that they are Reprobates: for this would make them desperate; there would be no living with them in the world. Or if he does shew them this, he does withall let them run into some act of violence, that presently frees the world from them. That hope which

wicked men have of being saved, though it be groundlesse, yet it keeps them within their bounds and compass. Though it be but like the Spiders web; yet the very spinning of that web, keeps them in the mean while from a full expression of their venom. And that same shadow of obedience which God has from Hypocrites, 'tis founded in some shadow of hope that they please themselves in: and when this hope of their own framing vanishes and deceives them, then they back-slide and apostatize.

4. Are there not other judgments enough to waken them out of a sinful security? are there not Rods? are there not Scorpions? is there nothing but present disinheriting? Sure you cannot but remember that famous place where God speaks to *David*, and points at *Solomon*, Psal. 89. 32, 33. *If his Children break my Statutes, &c.* God will make his own people know that 'tis a bitter thing to depart from him, and to forsake their first love. Nay, this is most certain, that wicked men themselves are not capable of such severe temporal judgements as the Sons of God are. That which is here done to the green Tree, cannot be done to the dry. For

1. They may fall from assurance. Though they cann't lose the seed & the root of grace, yet they may lose the flourishing and fragrancy of it. Though the foundation of God remain sure, yet they may fall from their top and eminency. Though they be built upon a Rock, yet they may be dasht with waves. Though the Seal of God be of an eternal efficacy, yet they may deface the Print and sculpture of it, so as that it may not be visible to their eye. Now what a sad alteration will this be? Thou must not look for any more stroakings, for any more smiles, for love-glances any more. Thou must bid thy fountains of joy farewel. Thou must not look to see thy spouse flourishing through the Lattices any more. Thou must expect Clouds and shadows, and veils, and curtains, and walls of separation. The fig-tree of *Canaan* shall not blossom, and there shall be no fruit in the Vines, and the labor of the Clive shall fail. Thou must passe many a day without one Sun-beam; God will seal up his sweetest influences, he will shut up the windows of heaven, and stop the bottles of heaven; he will rain down no more Manna upon thee. Go to thy husks, and see if they'l feed thee. Nay

2. They may not only fall from assurance, but even in a total desertion look upon God as an enemy, and instead of a filial Plerophory, may come to a fearful expectation of the fiercest wrath of God. Now this I say is more judgement then wicked men are capable of here; in this respect that they never had his love once

revealed to them: whereas these are thrown down from the very pinacle of the Temple. And God does not only eclipse the lustre of their former joy; but dips his pen in gall, and writes bitter things against them. He was wont to shoot nothing but the fiery darts of Love; I, but now his envenomed arrows stick fast in them. They did once surfet of the Grapes and Clusters of *Canaan*; but now he hedges them in with briers and thorns. They were wont to taste of a Cup of sweetness, a cup of love; but he has now prepared for them a cup of trembling and astonishment. They had once a spring-time, a budding, a blossoming-time, the dew of heaven dropt on them, the beams of heaven visited them: But now comes a sad and disconsolate Autumne, a fading and withering time. Their glosse and greenness is gone; Heaven reveals it self in thundering and lightning flashes, against them, so as they shall even envy green Bay-trees, then men of the world that are free from all this. Now is not this enough to keep a soul in awe? The *Psalmist* was very near this which we speak of; he often tells you, that his joy was put out, that his peace was gone, that he was even ground to powder, that he was banisht from the face of his God; that he was excommunicated from that happy and heavenly intercourse with God, which once he had. These are frequent complaints; and yet he was one

1. Of a pleasant and chearful temper. The Scripture paints him out as one of a sanguine complexion, the men of the world would have said he had been melancholy else. He was one that was like a green Olive-tree in the house of his God; a most flourishing and fruitful Christian. As if he had been one of the Church triumphant, he was always singing fresh *Hallelujahs*. He had a soft and delicate touch upon the Harp, he could still *Sauls* evil spirit with his musick; I, but he could not thus tune and compose his own troubled and distempered spirit. He was fain now to hang his Harp upon the willows; and the voice of his Lute was turned into sighing. And if he does sing sometimes with a thorn at his breast, 'tis some penitential Psalm or other.

2. And yet all this while he was a King upon the Throne, he wanted not the pomp and bravery of the world. I, but a Scepter won't conquer fears, and a Crown of gold will not cure an aking head, much lesse an aking heart. The smiles of the world they brought him to all this, and therefore he cann't take much complacency in them; for when he does so often envy the men of the world, and is ready to stumble at the prosperity of the wicked; it was

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not so much for the outward things of the world which they injoyed, for those he had himself too in a plentiful measure; but it was for the quietness of their spirits, they were calm and serene, if compared with him, not in such fears and doubts as he now was: they had not such conflicts, and Paroxysmes, and tumultuations of soul as he now had. And yet he was one that once had the face of God shining out upon him. And therefore he desires him to *restore the joy of his salvation: Lucem redde, abes jam nimium diu; Instar veris enim vultus ubi tuus affulsit, populo gratior it dies & soles melius nitent*, as he once spake to *Augustus*. So that you see here are wayes enough to keep men from a carnal security. And thus we have took off that bold calumny, so as we hope that, *Nihil adhærebit.*

Having laid open at large the nature of assurance; we now come to handle briefly the second observation; And that is

Obser. 2. **Christian Assurance requires and calls for diligence.** Sure I need not tell you, that the most precious things are Cabinetted and lockt up under difficulties. If you look to nature, you see how she reserves her Jewels in secret repositories; she sets them in her own bosom, and enhances their price by rarity. *There is is* indeed, *a vein for silver*, as *Job* speaks; but nature is not so profuse to open it, to let it run waste, and exhaust her self. She hides her Treasures, and puts them out of the reach of an ordinary Plunderer.

Or, if you look to Arts: There are indeed some things which float at the top, ἴσασιν οἱ μεμυημένοι, those that are but initiated into them, are presently acquainted with them; Hence some beginners, when they have but tasted these, think they have a present kinde of omniscience. O but stay a while, there are most mysterious things, which lurk at the bottom, and require a profounder search: they must dive deep before they fetch up these Pearls. Thus 'tis in *Languages*, the choicest eleganeies many times are coucht in Idioms, those *arcana linguarum*, you may see them like so many Pearls glittering amongst the rubbish of the Tower of *Babel*. Thus 'tis in civil affairs, some things are visible and obvious to a vulgar eye: the rude heap and masse of people can take notice of them: some wheels move so plainly, as that they can see them. I, but there are more secret springs of motion, more intimate contrivances, politick riddles, which they only can read that are *a secretioribus*. Every design must not have a window in it, 'tis comely sometimes to see *Moses* with a veil upon his face.

And thus 'tis in the wise Oeconomy and dispensation of the Gospel. 'Tis true, the whole Gospel is pregnant with heavenly mysteries: 'tis like that heavenly γαλαξία, the milky way, which the wise ones of the world take for a Meteor only, a brief φαινόμενον; I, but those that are enlightened from above, know that 'tis made up *ex flore lucis*, 'tis compounded of Starres lesse discernable; and even here *one Star differs from another in glory*. There are *mysteria primæ magnitudinis*, such transcendent and dazling mysteries, as that the Eagle must be fain to shut her eye; and the Seraphim must be glad to wink. And there are not only intellectual, but practical depths in the way of Religion: And Christian Plerophory is one of these. For a soul to be filled with the breathings of the spirit; And to move with full sail in the Ocean of Gods love; And when it pleases to lie safe at anchor; I, and to be sure of coming safe to the haven, certainly the soul must needs cry out all the while ὦ βάθος, *O the depth of the goodnesse and love of God! how mysterious are his wayes, how are his mercies past finding out!*

1. Now for a Christian to arrive to so full a sense of Gods love, *hic labor, hoc opus est:*

It requires diligence; For

1. There are but few that have any right and interest in the love of God in Christ, at all.

2. Of those few that have a share and portion in his love, yet all of them have not assurance of his love. There are but few that enter into the Temple; I, but there is only some *Aaron* that enters into the *sanctum sanctorum*, and casts his Anchor within the Veile. And

First, there are but few upon whom God bestoweth his love. 'Twas alwayes a principle in Morality, that sweet and intimate friendship cannot be extended to many. Friends usually go by paires. Now God, though he be of vast and boundless love, and has love enough to satisfie a multitude of worlds, yet he has chose to concentricate it all in a few pickt out of the world: that he might thus engage them the more to himself. His large and precious love is kept for his only spouse.

Secondly, of those few whom he loves, some are not assured of his love. He loved them all from everlasting, yet none of them could be then assured of his love. A non-entity cannot reach to a Plerophory. Well, but when they peept out of their first nothing, truly they were not any rare objects of love: much lesse could they then be assured of the love of their *God*; when they were in a state

of enmity and oppoſition, and the Children of wrath as well as others: Well, but when he put them into a ſtate of love, and made them lovely with that beauty and comlineſs, with thoſe Jewels and bracelets, which he had put upon them: when he loved them as his new Creatures, as his veſſels of honour, that were now caſt into their juſt mold and faſhion: When he loved them, as his new-born Sons: yet theſe babes in Chriſt could not preſently cry *Abba Father*. They were his Epiſtle, written in a fair & goodly character, dated from eternity, folded up and kept ſecret, at length ſent into the world: the ſuperſcription was writ in time, in Vocation: Well, but all this while they were not ſealed, till the ſpirit comes and ſtamps a clear impreſſion of Gods love upon their ſoftned and melted ſpirits. 'Tis true, they were ſealed as ſoon as they were written in Gods eternal Decree, bnt they were not viſibly ſealed till now. Now what pantings and breathings? What longings and intreaties? what preparations were there in the ſoul, before it could obtain this?

Secondly, it requires diligence to keep aſſurance. O take heed of waſting and crumbling away thy hidden Manna. *God* may break the ſtaffe of bread, and what will thy weary ſoul do then? Take heed of loſing the white Stone, take heed of forgetting thy new name. O maintain the Oil of gladneſs in the Cruſe. Thou that art a Vine of *Canaan* laden with generous fruit; wouldſt thou willingly part with thy ſweetneſs, and fruitfulneſs? Thou that art a green Olive Tree flouriſhing in the houſe of thy *God*; wouldſt thou be content to part with thy fatneſs, and pleaſantneſs? Thou wert wont to ſtay and anchor thy ſoul upon thy God; And wouldeſt thou now be left to the courteſie of a wave? What? Art thou in love with the tents of *Kedar*? They are black indeed; And doſt thou think them comely too? Art thou weary of the Sun-ſhine? And wouldſt thou cool thy ſelf in the ſhade? Doſt thou begin to loath thy hidden Manna, and wouldeſt thou return to the Garlick and Onions of *Egypt*? Art thou cloyed with the cluſters of *Canaan*, and doſt thou nauſeate the Honey-comb? O remember, thou didſt not ſo ſoon obtain aſſurance, and wilt thou ſo ſoon loſe it?

Thirdly, give diligence to recover aſſurance, if loſt: O when will the winter be paſt? when will the rain be over and gone? that the flowers may appear, and the time of ſinging may come: That the Vines of *Canaan* may flouriſh again, that the tender Grapes may appear. *Awake O South-winde, and with thy gentle breathings,*

blow upon the Garden, that the ſpices thereof may flow out! Never leave till thou findeſt thy ſpouſe again, thou that art ſick of love: Tell him that thou longeſt for a cluſter of *Canaan*; That thou art even famiſhed for want of hidden Manna. Deſire a new edition of his love, with all the inlargements of affections. Lay thine heart before him, and deſire new ſtamps and impreſſions; tell him that though thou haſt loſt the print, yet he has not loſt the ſeal; tell him that thou wilt now prize his love more then thou ever didſt or could'ſt do before. Give him no reſt, till he give thy ſoul reſt, and fill it with himſelf. Surely thou wouldſt not willingly ſet in a Cloud: thou wouldſt not go out of the world with thine Evidences blotted and blurred: Surely thou wouldſt not willingly be toſt and daſht with waves in ſight of the haven. Hadſt thou not rather go to thy grave in peace? O deſire him to ſhine out upon thee a little before thou goeſt hence, and be no more ſeen.

2. Now ſurely, we need not tell you, why aſſurance does thus repuire diligence, For 1. You know the hearts deceitfulneſs, how it loves to pleaſe it ſelf in a ſhadow, in a painted joy, to flatter it ſelf into an imaginary happineſs. Moſt men in the world are ſo confident of heaven, as if they had been born heirs apparent to the Crown of glory: as if this new name had been given them at their baptiſme, or as if they had been born with hidden Manna in their mouths. They never knew what a queſtion or a ſcruple was, nay they wonder that others trouble themſelves with them; as for them, they have a connate kind of Plerophory. Theſe *fabri fortunæ ſuæ*, have a key to heaven of their own making, and can go to it when they pleaſe. Theſe crown themſelves with their own ſparks, and think them more glittering and precious then the White Stone. As if they were *Cuſtodes ſigilli*, they can ſeal themſelves to the day of redemption when they pleaſe. Thus do vain men cheat their own ſouls: when as 'twere their wiſer way, rather to commune with their own ſpirits, to criticize upon their own hearts, to ſee what a falſe print they are of, what falſe gloſſes there be, what *variæ lectiones?* what corruptions and degenerations from the Original? whether there be any ſpiritual Idioms? what are the genuine works of the ſpirit? what are ſpurious and ſuppoſitious?

2. Give diligence, becauſe thou haſt a diligent enemy that would ſo fain quench thy joy, and keep it from flaming into aſſurance. He envied the grain of Muſtard-ſeed, when 'twas firſt ſown:

how then does it vex him to see it now spread into such goodly branches, that the soul can build its nest there? He envied thee the first blushes of the day, the buddings of the Rosie morning; that those fair and virgin eye-lids should open and glance their light upon thee: how then is he scorcht with thy fuller Sun-shine? How do his eyes water at thy noon-day brightness? He that would have broke thee when thou wert a bruised Reed, how would he triumph in thy fall, now thou art a stately Cedar? If he could, he would have dispirited and took up the vigour of that immortal seed, by which thou wert born again; He would fain have spit his venom into that sincere milk, which fed thy infant-soul; how then does he envy thee those flagons of wine, with which thou art now quickened and enflamed? He would fain have hindered the foundation of the second Temple, and now he would fain demolish the structure, and down with it even to the ground. That son of the morning fell himself not only from a compleat assurance, but from a possession of glory; and that into the most extreme darkness that was imaginable, into a total impossibility of ever being happy; and now he would very fain (as much as he can) involve others in the same condition: But certainly it does adde much of hell to him, in that he perceives that the Sons of God are now fixt in an immutable condition; whereas he was left in so voluble a state, so that now all that he can possibly do is this, to damp their joy for the present, to raise Clouds, and storms, and tempests; And in this that Prince of the air does his endeavor to the utmost. And yet Christians may frustrate him here too, and by a strong and clasping hand of faith, may lay such fast hold of a God in Christ, as that they may even make the Devil give over: and to all his former, may adde this new despair of ever eclipsing their glory, and may send him away as weary as he would be, if he should go about to interrupt the joy of a glorified Saint, or of one of those Angels that still dwell in glory. So that the more frequent his Alarms are, the more should Christians stand upon their watch, the more should they fortifie themselves, and look to their spiritual Panoply: they should flie to the name of the Lord, which is a strong Tower.

3. Give diligence, because 'tis in a matter of so great consequence: and to be deceived here will prove the most stinging aggravation of misery that can be. The house that was built upon the sand, great was the fall of it. There is a counterfeit Plerophory,

phory, a blazing kinde of assurance, a bragging kinde of confidence, you know the name of it, 'tis called Presumption, that great devourer of souls, that uses to slay its ten thousands; 'Tis so far from being an Anchor as that 'tis but a swelling and impostumated wave, which tosses up the soul a while, that it may sink the deeper. And can there be a greater Emphasis of misery then this? Thou tookest it for granted, that thou wert in the ready way to heaven, and now thou art dropping into hell irrecoverably: Thou expected'st no lesse then a Crown of glory, but canst finde nothing but chains of darkness and a gnawing worm. How golden was thy dream of happiness? didst thou not fancy the light and beams of heaven ripening the fruits of *Canaan* for thee? did'st not thou think thy self upon the top of Mount *Pisgah*, refresht with soft and delicate breathings, taking a full prospect of the beautiful Land of promise? Nay, didst not thou think that some of the milk and honey of the Land flowed into thy mouth? That thou wert plucking off green Apples from the Trees? Nay, that thou hadst the very tastes and relishes of the Olives and Figs, and Pomegranates, and Grapes in thy mouth? But behold, thou wakest, and art in a wilderness, amongst Briars and Thorns, amongst fiery Serpents, in a dry and thirsty Land, where no sweetness is! Thou tookest that for the whispering of the Spirit, which was but the hissing of the Serpent. Thou thought'st thy self in the very Suburbs of the new *Jerusalem*, in the Temple, in the *sanctum sanctorum*; when as thou wert all this while but in an *Egypt*, in a *Babylon*, in a prison, in a Dungeon. Thou didst exalt thy self like the Eagle, and build thy nest in the Stars: But with what indignation wert thou swept from thence? *How thou art fallen, O Lucifer, son of the morning!*

3. Consider what kinde of diligence is required. And

1. Be diligent in *self-reflexion*. A clean heart chews the Cud, and ruminates upon its own actions: Give thy heart frequent visits, and see whether it keeps that print which the sealing spirit stampt upon it, read over thine evidences; if there be the least blot, wash it out. Try thy graces by a Scripture Sun-beam. Hast thou within a continual feast? Why then dost not thou envite thy thoughts thither, that they may be satisfied as with marrow and fatness? Why dost not thou compel them to come in? Let them drink sweetness out of their own Fountain, let them blesse the womb that bare them, and the breasts that gave them suck.

Let them be afraid of entring into their hearts, that have no quietneſs within, unleſs like the *Leviathan* they can ſport themſelves in a raging Sea, that foams out mire and dirt. But thou canſt ſleep and bathe thy thoughts in a Calm and compoſed ſpirit. Why doſt not thou liſten to thine ovvn muſick? Why doſt not thou glance upon thine ovvn beauty? Aſſurance conſiſts in a reflex act, and by ſuch vvorkings 'tis maintained, *iiſdem alitur, quibus gignitur.*

2. Be diligent in *Prayer.* Beleeve it, aſſurance does not come vvith thoſe vveak vviſhes and velleities, that are ſo frequent in the mouths of many, O that we were ſure of heaven, of happineſs! O that our ſouls were well provided for! O that we knew what ſhould become of them to eternity! Truly theſe are but gaping and yawning deſires, as if hidden Manna would drop into their mouths. This great bleſſing requires a wreſtling prayer. The White Stone is given to none but a Conquerour. The ſpirit won't ſet his ſeal to a faint and languiſhing velleity: An Echo won't anſwer a whiſperer; a weak voice is not worth a rebound.

The truth is, there is a great deal of Vicinity and friendſhip, nay I think I might ſay Conſanguinity, between Aſſurance and Prayer. Prayer ſhould be *Plerophoria quædam explicata.* Aſſurance does mightily enliven and animate Prayer, and Prayer does ἀντιπελαργεῖν, cheriſh and maintain Aſſurance.

Go then unto thy God, and be importunate with him: beg a ſmile, a glance, a beam of his face: deſire him to take all worldly things again, unleſs he will ſweeten them with his love. Tell him, thou canſt no longer feed upon huſks, and deſire him to give thee ſomewhat that's fit for a ſoul to live on.

3 Be diligent and frequent in communion with thy God. Converſing with God puts a luſtre and radiancy upon the ſoul; deſcending to the Creature, puts a Veil upon that former brightneſs; ſweet and familiar entercourſe with thy God, puts thee into the number of his friends; and friendſhip brings aſſurance and confidence along with it.

Would God (doſt thou think?) admit thee into his moſt ſhining and beautiful preſence? would he thus diſplay himſelf to thee, and make known his moſt ſecret treaſures of goodneſs and ſweetneſs unto thy ſoul, unleſs he loved thee? would thy Saviour thus ſmile upon thee? would he thus unboſom and unbowel himſelf to thee? would he thus flouriſh in at the lattices, unleſs he were thy ſpouſe?

ſponſe? would he thus kiſſe thee with the kiſſes of his mouth? would he tell thee ſo much of his minde, unleſs his heart were with thee? would he accept of thy prayers and thy performances, thy ſpiritual ſacrifices, if he meant to deſtroy thee? didſt thou ever know him deal thus deceitfully with any? would he give thy ſoul ſuch frequent viſits, ſuch gentle breathings? would he ſo often whiſper to thee, that which the world muſt not hear, if thou wert an enemy as well as they? canſt thou think thy ſelf in darkneſs, when the Sun looks upon thee? Canſt thou doubt of quenching thy thirſt, when the fountain bubbles out, and flowes upon thee? Canſt thou doubt of liberty in the yeere of *Jubilee*? What is the Dove in the Ark, and yet can it finde no reſt to the ſoal of her feet? Canſt thou queſtion thy ſafety under the wings of Chriſt? No, whatever it was that put out thy joy, it did firſt eſtrange and alienate thee from thy God. And couldſt thou but recover thy former neerneſs to him, thou need'ſt not doubt of the ſame affectionate expreſſions from him. Communion with God, 'tis that which gives an heavenly and eternal Plerophory; 'tis that which maintains the aſſurance of glorious Angels, & glorified Saints. And that which takes away all hope from the damned is this, that they are perpetually baniſht, irrecoverably excommunicated from the face of their God: *Depart from me, I know you not:* there is more in that then in fire and brimſtone. But God has ſaid unto thee, *Seek my face*, and let thy ſoul echo out its reſolution, *Thy face Lord, will I ſeek*: for all certainty flowes from God, from that fixt and unſhaken Entity, from that Original immutability that is in him. And when God ſets his ſeal unto thee, he prints ſomewhat of this upon thee: And therefore the more God gives of himſelf to thee, the more Aſſurance he gives thee.

Go then to the place where his honour dwells, go to the place where his glory ſhines. You know that the Apoſtle *Thomas*, when he was abſent from the Apoſtles meeting, he fell into a ſtrange diſtruſt of that which the others were very well aſſured of. Go then to thoſe Ordinances, that drop golden Oil upon the ſoul, and make its countenance to ſhine. Hide thy ſelf in thoſe clefts of the Rock, that God may make his goodneſs paſſe before thee. God will there beam out upon thy ſoul, he will warm it with his love, & will then ſeal it to the day of redemption.

Chriſtian Aſſurance deſerves diligence. 'Tis a miſerable thing to toile for vanity and emptineſs; to ſowe the winde, and *Obſerv. 3.*

to reap the whirlewinde. But to take pains for happineſs, who would not be willing to this? An Iſraelite that would be loath to ſpend his time in gathering ſtubble, would willingly ſpend it in gathering Grapes. A wiſe Virgin will chearfully put in ſo much Oil, as will make the Lamp to ſhine. The ſoul will never be weary of gathering hidden Manna. Aſſurance is a very ſatisfactory thing; men take a preſent and compleat acquieſcence in it.

1. Conſider it in Temporals, what won't worldlings do to ſecure their Lands, and Goods, and Eſtates? How do they ſeek for Bonds, and Seals, and Oaths and Sureties; and yet think all this too little? They have ſet up an Enſurers Office, and will ſcarce venture a Ship at Sea, unleſs it can have an unqueſtionable Plerophory; unleſs one will ſecure it from warres; and another from Rocks; and a third from windes and tempeſts. And this is one of thoſe ſtings and vexations which God has put into temporals, that they are uncertain. Many a worldling has pined away under this very notion, that his riches had wings, and could flie away when they liſt. And this was the reaſon, why the Epicures were all for enjoying the preſent moment; becauſe that was all they were certain of; and therefore they would have devoured and ſoopt up the quinteſſence of all happineſs in a τὸ νῦν if they could. Thus *Anacreon* ſings τὸ σήμερον μέδον μοὶ, τὸ δὲ αὔριον τίς οἶδε. And this was that which made the Heathen ſo angry with fortune, a goddeſs of their own framing, becauſe ſhe put them alwayes upon blind uncertainties. This made the Stoicks to run into the other extreme, to fix themſelves in an unevitable certainty, in a ſullen neceſſity, to anchor upon fate, rather then to be left to a wavering contingency.

2. Aſſurance in Intellectuals is very ſatisfactory. Theres nothing that tortures the ſoul more then ſcruples and difficulties; it makes it to dwell like a Lilly among thorns.

The Scepticks were a perpetual wrack to themſelves. Objections flie like duſt into the ſouls eye, and ſometimes 'tis fain to weep them out. How does it vex the Naturaliſt that his head is ſo non-pluſt, as that he muſt flie to the refuge of an occult quality? How impatient was *Ariſtotle*, what boylings and toſſings in his breaſt more then in *Euripus*, becauſe he could not give a full account of the ebbing and flowing of that river? He threw himſelf into it, as if he thought to finde more reſt there then in his own ſpirit, diſcompoſed only with this uncertainty. Every queſtion checks the underſtanding, & makes it remove a little from certainty

as the learned *Verulam* obſerves. Every queſtion 'tis ſome grace to errour, and ſome repulſe to truth.

But how ſweetly does the minde reliſh thoſe firſt and common notions, that carry a native light, and convincing evidence and certainty in them, and won't give the ſoul leave to doubt? and how does it bathe it ſelf in thoſe cryſtalline ſtreamings out, thoſe pure derivations of ſecondary notions, that freely bubble out from theſe fountain-principles, which for their certainty ſometimes are honoured with the name of axioms? And ſome give this rule for a trial and touchſtone of notions: Whatſoever propoſition the minde does fully cloſe with, that is unqueſtionably true, becauſe the minde cann't reſt ſatisfied but with certainty. And that which it gives but an hovering and imperfect aſſent to, is but probably true. Now though ſometimes a falſity may come under the fair diſguiſe of an apparent certainty, yet this is alſo ſure, that the minde cannot ſo fully and ſweetly acquieſce in an apparent certainty, as in a real certainty. As neither can the will ſo fully cloſe with an apparent good, as with a real good; for in realities there is a ſure Entity at the bottom, which is a juſt foundation for appearance, whereas the other is a meer colour, a ſurface, a ſhadow. And the more perfect any intellectual being is, the more of certainty it has.

Our knowledge therefore here is but cloudy and enigmatical, ſhadowy and in a glaſſe. The nearer to God any being is, the more it has of certainty. And therefore the Angels and Spirits that ſee God face to face, are ſatisfied with his Image. Truth then plucks off her veil, pulls off her mask, that the ſoul may ſalute her. And this is the great Prerogative of that infinite and ſupream Being, God himſelf, that he has an independant and eternal certainty, and beholds all beings and motions of beings paſt, preſent, & to come, without the leaſt ſhadow of variation. And thoſe things which poſe created beings, are more plain and obvious to his eye, then firſt principles are to ours. The very intimate forms of beings are naked and anatomized before him. He looks down upon the Sons of men, and ſees them rolling and fluctuating, toſt and tumbled up and down in uncertainties, ſometimes even queſtioning him in his wayes and his dealings, while as he reſts in a full and abſolute Omniſcience. And this is his great goodneſs, that he allowes us certainty in thoſe things that concern our welfare and happineſs.

3. In

3. In spirituals and eternals, assurance is very satisfactory. Religion should be above syllogisms and disputings. Spiritual notions should have the seal of God in their foreheads; they are not to be struck like sparks out of a flint: but are to spring like light from the Sun; they are to flow like streams from the Ocean. And Principles of Religion must be built upon a Rock, upon the most sure and unquestionable grounds that can be. Men that build for eternity, had need to lay the foundation sure, and they must build gold and precious stones upon the foundation, that which has a solidity, and a firm certainty in it. And if this were observed.

1. You would not have such jarres and divisions in the Church You would not be so much troubled with the noyse of Axes and Hammers. Imposing things questionable as certain, is agreeable to that spirit, which allowes no other assurance; but this; that their Church is the true Church.

2. The mixing and blending of Religion with uncertainties, is that which does emasculate, and dispirit, and endanger it; 'tis a dashing the wine with water; 'ris an adulterating the gold with drosse, so as it won't endure the fiery Triall.

3. The taking up Religion upon uncertain grounds, does put men upon an odious luke-warmness and neutrality; for men can't be zealous for a thing they doubt of. It puts them upon variableness and unconstancy, upon the very brim of Apostasie; and (it may be) plunges them into it. Nay, it strongly tends to Atheism: some do so long question, which is the true Religion, as that at length they resolve to have none at all.

4. The leaving the success of Religion uncertain, does damp and cool the spirits of men. The learned moralists amongst the Heathen, could never content themselves with a fair probability only of *summum bonum*, but did spin it out to an imaginary certainty. The Stoiks would have a domestick Plerophory, they must be unavoidably happy: A meer certainty won't suffice them, it must be condens'd into a necessity. A wise man with them must irreversibly seal up himself to happiness: And so though he were in *Phalaris* his Bull, he must glory and triumph and sing Hallelujahs. But the fairer Moralists, were willing to depend more upon the bounty of heaven, which yet they lookt upon as a sure and unquestionable thing; nay, they pleased themselves not only in a Plerophory, but in a present possession. For you know vertue

with

with them was *Præcox beatitudo*, as grace with us is glory not fully ripe. And serenity of natural conscience was their hidden Manna; their white Stone. Thus were they fain to still their souls in some shadows and appearances of certainty. This sweetned *Socrates* his Cicute, and made him a chearful Martyr for Philosophy.

And all wicked men that go on merrily and securely in their wayes, do frame some imaginary certainty to themselves; which (it may be) they found upon sure principles, but falsly applyed; as this, *That God is merciful*, or the like.

All this I bring to shew that the soul does catch at certainty and assurance, and will rest satisfied with nothing else. For, for men to apprehend themselves uncertain of happiness, what is it else but to be for the present miserable? Nay, would not some (do you think) choose rather to be certain of a tolerable misery, then to be in continual suspense of happiness? And truly such men as have no assurance of obtaining this great end of their being, they are of all Creatures most miserable.

The Foxes have holes, and the birds of the air have nests, and shall not the Sons of men have where to lay their heads? Every being loves certainty: How do Naturals combine together and unite their forces, that they may secure themselves by an happy association? Nature will have a Plerophory, won't admit of a *vacuum*, the least schisme and rupture would prove fatal, and put it upon uncertainties. Sir *Francis Bacon* spies this in those fallings down of water, that thred and spin themselves into such slender stillicids, that thus they may preserve their continuity, and when they can reach no longer so, then they fall in as plump and round a figure as they can.

And if every Being loves assurance, then surely such a noble Being as the soul of man, cannot be satiated with a changeable good; it can't fix it self upon a moveable centre. Immortality is neer akin to immutability. Besides, if it were only this, that the soul did doubt of happiness, it were a lighter burden; but there is necessarily conjoyned with this a fear of extreamest misery. Now for a soul to be perpetually hovering betwixt heaven and hell; nay, to have far more ground to fear the one, then to hope for the other, and so to tremble at the very thoughts of eternity; is not this a piece of the gnawing worm? & must the soul live in this

perpetual slavery? Is there no redemptiō from it? did not Christ come to take away this sting amongst the rest? Did not he come to draw thee to himself, to quiet thee in his own bosom? Return thee to thy rest, O my soul! Return to thine Ark, O my Dove! And look upon this Gospel-Plerophory, as one of those great priviledges that were purchased for thee by a Saviour. For 1. By this, thy soul, thy darling, 'tis fully provided for, for eternity. Thy lot is falne to thee in a fair ground, and thou hast a goodly heritage; could thy soul open its mouth any wider? could thy soul desire any more then this, to be sure of being for ever compleatly happy? What would the damned in hell give for a possibility of happiness? What would some wounded spirits give for good hopes and probabilities? when as thou in the mean time hast an overflowing Plerophory. What would the one give for a drop to cool their tongue? What would the other give for a pure stream to wash their bleeding souls? When as thou all the while art bathing in the Fountain, art sailing in the Ocean, art swimming in the Rivers of pleasure. Thine understanding may well rest satisfied, for 'tis sure to fix its eye upon an eternal beauty; upon the face of its God. Thy will may rest it self in the embraces of its dearest object: for 'tis espoused to the fairest good, and is sure to enjoy it with an indissoluble union. Thy purer and more refined affections may sport themselves in the Sun-beams of heaven. There may thy love warm and melt it self, and there may thy joy dance and exult. All that thou hast to do here below, is this; Thy Virgin-soul that is here assured and contracted, must wait a while for the Nuptials, for a full fruition of its God, for a full consummation of its joy.

2. This must needs sweeten all present conditions to thee. Eat then thy bread with joy; and drink thy wine with a merry heart; for God accepts thy person, and smells a sweet odour in thy sacrifice. Are there any pearls in the Gospel? thou may'st lay claim to them. Is there any balm in *Gilead?* thou hast a share in it. Are there any Gospel-priviledges? thou knowest they are thine, and are intended for thee. Does God bestow temporals upon thee? thou knowest that he first dips them in love and sweetness. Mount *Gerizim* is thy portion: And how art thou above waves when as some are shipwrackt, others are tossed and disquieted; thou hast an happy protection in all thy wayes.

1. Thou

1. Thou art ſecure againſt the frowns of the world, for heaven ſmiles upon thee. Thou may'ſt laugh at the falſe judging and eſteems of men. It may be, the world brands; I, but the ſpirit ſeals. It may be the ſeed of the Serpent hiſſes; I, but the holy Ghoſt breaths. What, though thou beeſt fourty years in a Wilderneſſe? Nay, what though thou beeſt ſeventy years in *Babylon?* Won't *Canaan*, and won't the new *Jeruſalem* make amends for all?

2. Thou art ſecure in times of judgement. As *Job* ſpeaks of the *Leviathan*, The ſword of him that layes at him cannot hold, the ſpeare, the dart, nor the habergeon. The arrow cannot make him flee, darts are counted as ſtubble; he laughs at the ſhaking of the ſpear. Who is like him upon the earth, one that is made without fear? When God thunders upon the men of the world, he ſpeaks but in a ſtill voice to thee; he darts lightening flaſhes in their faces, but he *lifts up the light of his countenance upon thee.* Judgements are intended for the ſweeping away of Spiders webs, not for the ſweeping away of Gods own Jewels. Or if they be envolved in a common calamity, yet how is it rolled up in ſweetneſs to them? when as the other can taſte nothing but gall and wormwood. Their body may be toſſed a little in the world, but their ſoul lies ſafe at Anchor.

3. In the houre of death. Thou knoweſt that providence then, means only to break the ſhell, that it may have the kernel. Let them tremble at the knockings and approaches of death, that know not what ſhall become of their precious ſouls: Men who through the fear of death, have been all their life-time ſubject unto bondage? But thou may'ſt ſafely trample upon the Adder, and play in the Cockatrices Den. The Martyrs (you know) did thus, when they embraced the flames, and complemented with Lions, and devoured torments, and came to them with an appetite. Aſſurance of the love of God in Chriſt, this and nothing but this pulls out the ſting of death. 'Tis true, that death has loſt its ſting in reſpect of all that are in Chriſt; but yet ſuch as know not that they are in Chriſt, fear death ſtill as if it had a ſting: Only an aſſured Chriſtian triumphs over it; *O death, where is thy ſting?*

4. Assurance fills the soul with praise and thankfulness. The real presence of a mercy is not enough, but there must be the appearance of a mercy, and the sense of it, before it fill thy heart with joy, and thy mouth with praise. A doubting Christian is like a bird entangled and in a snare, the soul has not its comfort, nor God has not his praise: But an assured Christian is like a Bird at liberty, that flies aloft, and sings most chearfully; It begins those *Hallelujahs* in time, that must last for ever; It breaks out into the *Psalmists* language, *Blesse the Lord, O my soul, and all that is within me, blesse his holy Name.*

Observ. 4. The fourth and last Observation which was propounded out of the Text was: **That the way to make our Election sure, is first to make our Calling sure.** And this is sufficiently warranted from the just order and method of this Apostolical exhortation, *Make your Calling and Election sure*; First your Calling, then your Election; and by your Calling, your Election: *Methodus Analytica* best becoming Creatures.

Many have handled this point at large; I shall do it very briefly, and I shall give you all that I intend to speak to it in these six particulars.

1. Election in it self is secret and mysterious. For 1. it is from eternity, and so there was none could know it but God alone; none could know Election but he that made an *Election*. A Being that is spanned by time, cannot reach to what was done from everlasting: You cannot imagine that non entity should listen and hear what was whispered in the secret Councel of Heaven. Thou goest only by the Clock of time; but those decrees were written with an eternal Sun-beam; thou turnest up thy houre-glasse of time, but these were measured by an infinite duration. Was it possible that *Esau* not born should see God frowning on him; or that *Jacob* should perceive a smile? Thou art as far from meriting Election as a non-ennity, & thou art as far from knowing it as a non-entity. 2. God has a minde to keep it secret, and therefore he has set a seal upon it; not only a seal of certainty, but a seal of secrecy. You know creatures themselves have their closet-de-

determinations; men have their thoughts under lock and key; they have not windows in to one anothers breasts, much lesse into the breast of a Deity. Thou canst not fathom sometimes a shallow creature, and dost thou think to reach to the bottom of infinite depths? Has God given thee secret springs of working; has he made the wheels and motions of thy soul secret, and undiscernable, and may he not have the same priviledge himself? So then, if God has put a vail upon Election, do'st thou think to see into it? When he has shut and clasp't the book of Life, do'st thou think to open it and read it?

II. Vocation comments upon Election. Gods decrees, that were set from everlasting, do bud and blossom, and bring forth fruit in time Election buds in a promise, and blossoms in an offer of grace. The Book was written before the foundations of the world were laid; but it was not publisht till God himself gave it an *Iaprimatur*. The Letters was dated from eternity; the Superscription was writ in time, in Vocation. Now you know though the Letter be writ first, yet the Superscription is read first by him that receives the Letter. 'Twas decreed from eternity that Decrees should be known in time. And the πλήρωμα χρόνε, is χρόνΘ πληρώματΘ, the fulnes of time, is the time when Gods decrees are fulfilled. When the decrees of God are ripe, then he lets the soul taste them; and then they are sweetest. Then thou perceivest that thou art a vessel of honour, when God puts thee upon an honourable imployment. That fountain of love which ran under ground for everlasting, bubbles up and flowes to thee in time. That λόγΘ ἐνδιάθεΤΘ that was in Election, becomes λόγΘ προφορικὸς in Vocation. Thus thoughts of men, when they would appear, they put on words; they take wings to themselves and flie away.

III. There is a strict and an inseparable connexion betwixt Election and Vocation. For who is there that can blast the decrees of Heaven, or who can reverse the Seal of the Almighty? Who can break one link of this golden chain? To be sure, 'tis not in the power of created Beings to evacuate and annihilate the Counsels of God. A creature, as it had no influence upon Election, so neither has it any power to alter it. A shadow does not alter the Sun, but rather shews you what time of the

day it is. And then to be sure God himself will not reverse his own seal. *Nulla est litura in decretis sapientum*, say the Stoicks; A wise man will scorn to blot out any thing. *Nullæ sunt lituræ in libro vitæ.* God is so full of light, as that there is no shadow of change in him. Therefore, has God pickt thee out as a Jewel, and laid thee up in a secret repository, in the Cabinet of his secret counsel? He will then bring thee out, and shew thee in time; he means to polish thee, and put a lustre upon thee; he means to set thee as a Diamond in his Ring, and to put thee upon the hand of a Saviour. Did God from all eternity resolve to set thee as a captive soul at liberty? Truly then thou needest not doubt, but that he will in time break open the prison-doors; and beat off thy chains and thy fetters, and give thee full inlargement. God has been preparing a feast for thee from everlasting, a feast of sweet and fat things, a refined, an Evangelical feast: To be sure then he will invite thee in time; he will stand at thy door and knock; nay, he will compel thee to come into it. God glanced an eye of love upon thee, when thou layest hid in the barren wombe of nothing; to be sure then in time he means to wooe thee, and to win thee, and to espouse thee to himself in faithfulness and in truth.

IV. Election and Vocation, though in respect of us they have gradual and climbing accomplishments; yet in respect of God they are equally present. For there is no succession in eternity. There can be no *Prius & posterius* where there was no beginning. 'Tis true, that our finite Beings, as they cannot sufficiently grasp an infinite essence, so neither can they measure an infinite Duration. And therefore, our understandings put many times several periods there, where there ought not to be the least *Comma*, because we span out things by our own narrow Duration.

For Duration is nothing else but *permanentia in esse*, a continuation and abiding in Being, the spinning out of Entity: And therefore as the soul cannot see the face of God, so neither can it see the vastness of his Duration, which is a dequate and commensurate to the Degree of his Entity. So that we being but of yesterday, are not competent Judges of Eternity. And as the soul imprisoned in a body, can but darkly cōceive of spirituall Beings, and cannot behold the lustre & oriency of an *Angel*, nay

nay, it cannot behold its own beauty, much lesse is it able to behold the glory of God himself: So being here conversant with transient things that have their *Ortum & Occasum*, their *Fluxum & Refluxum*, their Spring and Autumne, their bounds and their bottom, and dwelling among temporals; 'tis not so well acquainted with the vast Duration of eternity. And yet it can far better behold the back parts of Eternity, then the face of it; Eternity *à parte pòst*, then Eternity *à parte antè*; because the soul it self is measured by that Duration. Whereas only that one supreme Being, God himself has the compleatness and perfection on of eternity. No wonder then that our understandings put several periods there, where there ought not to be the least *comma*, because we span out things by our own Duration; that which bubbles from eternity, comes flowing to us in time. But Vocation is as eternal as Election; In respect of God, *Jacob* was as soon called as he was chosen, and that not only in respect of the secret counsel and decree of God; but whensover God does actually call *Jacob*, he calls him *ab Æterno*; for Eternity is not at all spent and exhausted by continuance, but is alwayes *in vigore viridi*. 'Tis a flourishing Duration that never withers nor decayes. Indeed Vocation is nothing else but Election pulling off her veil, and smiling upon the soul, and telling her that God loves her, and manifests and displayes his love to her.

V. It is altogether irregular and anomalous for the soul. 1. To prie into Election. 'Tis dangerous to tread on the highest round first; and here it is impossible. Thus the soul forgets that it is a creature, it forgets its own Duration, and would be measuring it self by Eternity. The windows of the soul must be set open for the entertaining of such light as does more immediately flow in upon it; & the understanding must close & comply with such objects as are best proportiõed to it. Now you know that those things which are first intelligible in their own nature, yet are not alwayes first presented to the view and eye of the soul. For whatsoever is first in Being may first be known; Entity being the root and just foundation of intelligibility. And yet sometimes secondary and junior Entity is fain to prepare the way like a *John Baptist* for one that comes after it, and yet was in worth and being before it. Thus sometimes the causes of things lurk, and lie coucht, they hide their heads,

only

only a little flouriſh out at the Latteſſes, peeping out of an effect or two. Thus the Text may be in Hebrew, when the Commentary is in *Latine*; many may underſtand the one, that cannot read the other. Election, it is the Original; Vocation, 'tis the interlineary gloſs of the help of weak beginners. If God ſhould let thee ſee into Election before Vocation, it were the only way to fruſtrate and diſappoint his own decree. For if God ſhould ſhew thee thy name in the Book of Life, before thy heart were changed and renewed; what would this but make thee ſin more ſecurely, and turn his grace into wantonneſs? Whereas the wiſdom of God never determines the end, but it alſo determines the means; and as the end is alwayes glorious, ſo alſo are the means powerful and efficacious. Now thou canſt not more clearly demonſtrate that thou art in a good tendency and proximity to the end, then by a thankful uſe and ſeaſonable application of the means. And what do they do but lay a ſnare for their own ſouls, that catch and entangle themſelves with ſuch a deſperate fallacy as this is; If we be elected, we ſhall be unqueſtionably ſaved; and if we be not elected, we ſhall be unavoidably damned, and therefore we may do what we liſt. O what a bold and blaſphemous inference is this! What is this elſe, but to diſtil the rankeſt poiſon out of the richeſt and moſt ſoveraign cordial? To kindle Hell out of a ſpark of Heavenly truth, which if it were blown up gently by the ſpirit that breathed it, and kept within its juſt bounds; 'twould only cheere, quicken and enliven the ſoul. Becauſe thou doſt not as yet know whether thou art a Veſſel of honour, wilt thou therefore preſently daſh thy ſelf in pieces? becauſe thou doſt not for the preſent certainly know that thou ſhalt come ſafe to the Haven, wilt thou therefore court the waves, ruſh upon a Rock, and make Shipwrack of faith and a good conſcience? would'ſt thou do thus in temporals? Why, thou doſt not know how long thou ſhalt live, the number of thy dayes is certainly fixt, and thy time is an appointed and determined time: wilt thou therefore refuſe to lean upon the ſtaff of bread? Wilt thou not repaire thine earthly & decaying Tabernacle? Wilt thou not maintain the Oil in the cruze? that *Balſamum radicale*, with ſuch freſh ſupplies as are afforded

afforded to thee? Wilt thou break thy glaſſe in pieces, becauſe thou canſt not tell how long it will run?

Is it not a mercy that God vouchſafes thee the means? Why ſhould'ſt thou diſtruſt of obtaining the end, more then any other? There is not a curtain that hides Election more from thee then from any other; 'tis equally hid to all, till it ſhines forth upon ſome in the uſe of means, till the curtain be drawn, and then it will equally ſhine out upon thee, if thou uſeſt the ſame means. If all ſhould argue as thou do'ſt, there would none be ſaved; if all men, becauſe Election is abſolute and uncertain, ſhould reſolve to live as they liſt; who would then ſet his face towards *Canaan?* Where would God have any glory in the world? What would become of his great Name? but he will root out ſuch an unſavoury principle as this is out of the hearts of all that love him; and that truth which is made a fatall ſtumbling block to ſome, ſhall prove a ſolid foundation of joy and ſweetneſs unto them. The very poſſibility of Election ſhould baniſh all ſuch thoughts as theſe. Who can tell but God may have been gracious unto thee, and have fixt an eye of love upon thee? Oh then breath after him, pant and long for him, deſire him to expreſs his mind to thee, to communicate his love to thee.

Beſides, though thou doſt not know Election, will meer love do nothing? Though thy God did not intend to glorifie thee; yet thou ſhouldſt intend to glorifie him; Though he doth not chuſe thee for his ſervant, yet thou ſhouldſt chuſe him for thy Lord. There is worth in him, though there be none in thee.

Reſolve that into what condition ſoever he throw thee, though into hell it ſelf, that there thou wilt love him, and there thou wilt praiſe him, and long for him; that there thou wilt adore and honour him, and wilt grieve only for this, that thou canſt honour him no more; that thou wilt admire his goodneſſe to others, his juſtice to theee; I, and his goodneſs to thee too, that laies leſſe upon thee then thou deſerveſt. Such thoughts as theſe would make hell it ſelf lightſome.

VI. As Election is ſecret and myſterious, ſo Vocation may be eaſily known. That Aſtrologer was deſervedly laught at, that was ſo intenſely gazing upon the Stars, ſo admiring their twinkling beauties, as that unawares he tumbled into the water; wher-

as before, if he had but been pleased to look so low as the water, he might have seen the stars there represented in the crystal glasse. Such as will needs be prying into the Starres, that will ascend up into heaven, and gaze upon Election: they doe but dazle their eyes, and sometimes by this are overwhelmed in the depths of Satan: whereas they might easily see the starres in the water; they might see Election in Sanctification, in Regeneration. Now Vocation does plainly and easily appear by that great and eminent alteration which it brings along with it. It is a powerful Call, 'tis an audible and quickning voice; the voice of the first trumpet that awakens men out of the graves, and makes them happy, by having their part in the first Resurrection; great and sudden alterations they are very discernable. Now here's a most notorious, and signal change made; *Old things are past away, and all things are become new:* here's a change from death to life, from darkenesse to light; and what more discernable then this? A living man may know that he is alive, and that without any further proof or demonstration, whatever the *Scepticks* old or new would perswade us to the contrary; Will you not allow a man to be certain that he lives, till a Jury of life and death hath past upon him?

Could not the blinde man in the Gospel (think you) perceive when his eyes were opened? could he not easily tell that now he could see and discern variety of Objects? or must he only conjecture that he sees, and guesse at a Sun-beam? must he still at noon-day go groping in uncertainties? And is there not an easie and sure difference between those thick veiles and shadows of the night, between those dark and Ethiopick looks, and the virgin-blushes of the morning; those beautiful eye-lids of the day? The smilings and flowerings out of light, much more the advancement of light to its Zenith and Noon-day-glory? And why then cannot an Intellectual eye discern as well, that now it sees? that now it looks upon God with an eye of love, with an eye of faith, with an eye of confidence? and that now God looks upon him with an eye of tenderness and compassion, with an eye of grace and favour, with an eye of delight and approbation? Who but an *Anaxagoras* will go about to perswade a man to disbelieve his eyes? and if a corporal eye deserve such credit, why may not a spiritual eye then expect as much? *Say not*

then

then *in thine heart, Who shal ascend into heaven, to bring down* Assurance *from above?* who shall unclaspe the book of life that is sealed, and turn thee to thy name? or who shall bring thee a certificate that it is written there? *Behold, it is nigh thee, even in thine heart*: The work of grace there, the Law written on the tables of thine heart, by the finger of the Spirit is the exemplification and counterpane of that Decree; the safest way, the best way, the onely way to make sure of Election, is first to make sure of thy Vocation; *Make your Calling and Election sure.*

SPIRITUAL OPTICKS: OR, A GLASSE

Discovering the weakneſſe and imperfection of a Christians knowledge in this life.

1 Cor. 13. 12.

For now we see through a glasse darkly; but then face to face: now I know in part, but then shall I know even as also I am known.

PAUL that was of a piercing eye, and had as clear an inlight into the mysteries of Salvation, as any other; whose soul was alwayes mounting towards that third Heaven, whither he had once been rapt, and had there heard words that neither could nor might be uttered (for so much is

implyed in ἄῤῥητα ῥήματα) we finde him here granting the imperfection of his knowledge, thoſe weak and ſhadowy apprehenſions which he had of the Divine Majeſty, while he *ſaw through a glaſſe darkly*; and encouraging himſelf with the conſideration of the full and clear Viſion, which we ſhall have of him hereafter, when *we ſhall ſee God face to face* in glory. Without any further preamble, wee'l open the words of the Text, that we may ſee this Glaſſe clearly, and not ἐναίνιγμα.

Our Apoſtle here advances charity to the higheſt pitch of commendation, as a triumphant grace, a grace that had eternity ſtampt upon it. It out-lives faith, for that gives place to Viſion; it out-laſts Hope, for that is ſwallowed up in fruition; Prophecies they ſhall vaniſh, and Tongues ſhall be ſilenced, and Knowledge ſhall paſſe away: for 'tis weak and imperfect here, it is in its minority; yea, in its infancy: *When I was a childe, I ſpake as a childe.* 'Tis cloudy and obſcure here; *For now we ſee through a glaſſe darkly.*

NOW we ſee, &c. Now that the Goſpel beams out upon us with a powerful and glorious ray. It was likely that at the firſt peeping out of Heavenly light, at the Evangelical day-break, before the ſhadowes were fully ſcattered, that then there would be ſome obſcurity; I, but 'c has ſhin'd out brighter and brighter till perfect day, and yet ſtill we ſee thus darkly.

Secondly, (which is the true and genuine meaning) *Now* whileſt we are in this houſe of our earthly tabernacle, whileſt the underſtanding of a man, which the wiſe man calls *The Candle of the Lord*, while 'tis hid in the dark lanthorn of the body; Till this partition-wall be beaten down, we cannot *ſee God face to face.* There's no reaching of perfection here, 'tis treaſur'd up for a better life. He that will ſhoot high, may aim at a Star, but he muſt not think to hit it. *Nihil eſt ab omni parte beatum. Beatum & perfectum* are both one. Alas! *Now* when the ſoul does but πτερυγίζειν, *try the wing*, and flutter towards heaven, 'tis preſently pull'd down with an earthy body we carry about with us; 'tis ſo depreſt here, as it can hardly look up to heaven: how then ſhall it *ſee God face to face?*

Now WE ſee through a glaſſe, &c. We that have an holy χρίσμα that teaches us all things; *we* that have many ſecret ψιθυσμοὶ, the whiſperings and breathings of the holy Spirit, that *leads us*

into

into all truth; *we* that are acquainted with the mind of God, that have had many a gracious aspect from him, yet *We see but darkly*. No wonder that the Sun's too bright for Owls, when Eagles are dazled with it, and become dimme-sighted; 'tis like that such as are aliens from the Common-wealth of *Israel*, will bee wholly ignorant of these *Magnalia*, when they that are *à secretioribus*, know them but in part: if בני שחר *the sons of the morning*, the υἱοὶ φωτὸς, *children of light*; if they see so darkly, then surely a childe of darkneſſe will see nothing at all: If *Paul* now a glorious Apostle see no more, what could he see when he was a furious persecutor, before the scales fell from his eyes?

Thirdly, *We* that are no novices in Christianity, but have made much progress in the wayes of Religion, yet *we see but darkly*. 'Twas likely at the first opening of the souls eye, at the first cast of it upon heavenly things, that then 'twould not see so clearly; I, but it hath been long fixt upon God, eying of his goodneſſe, gazing upon the riches of his free grace, viewing all his wayes, looking at and prying into his several dealings; & yet still it sees thus darkly. And if a tall and eminent Christian see so little, what shall a Babe see, a new-born Babe? If a vigorous and sparkling eye see no clearer, what shall a weak distempered eye, a bleer-ey'd soul, what shall that see? If an experienced Apostle, a *Paul*, see no more; what shall a new Disciple see, a *Nicodemus* that comes by night? he must needs see but darkly.

Now we see *through a glasse*, δι' ἐσόπτρου. Some that would be more critical then they need, would fain shew us a difference between ἔσοπτρον and κάτοπτρον. Κάτοπτρον indeed with them is a looking-glasse: but ἔσοπτρον is some other glasse; either such an one as is for the help of weak and aged eyes, and then 'tis, *we see through Spectacles*; or else such as presents the object though a-farre off, and so 'tis, *we see through a perspective*. The Vulgar Latine, that will have it *Per transennam, through a Lattice*; as the Spouse in the *Canticles* is said, *to flourish through the Lattices*. And all these urge the force of the Preposition, δι' ἐσόπτρου, *we see through a glasse* or *through a lattice*. But they might easily know, if they be pleased, that δι' ἐσόπτρου here, is the same with ἐν ἐσόπτρῳ, and though it be true that κάτοπτρον is the more usual word for a looking-glasse; yet 'tis as true that ἔσοπτρον signifies the same. *Hesychius* makes them *Synonyma*: and the word is but once more

used

used in the New Testament, *Jam.* 1. 23. and there can be no doubt but there 'tis taken for a looking-glasse. Well then, our dark imperfect knowledge of God here is thus set forth by *seeing in a glasse.*

1. Because 'tis no immediate Vision: the object is not primarily and immediately presented to the eye, but by way of resultancy, and *mediante speculo*, by the conveyance of the looking-glasse, which is a silent interpreter of the object. And such is our knowledge of God here, and such our communion with him; only some broken beams of glory, some glimpses of his presence scattered here and there, in this Ordinance, and in that, Glasses of his own making, means of his proper institution.

2. 'Tis a weak and imperfect Vision: For First, According to some, not *res ipsa*, but *imago rei*, only the shape and resemblance of the thing is seen; the *effigies* of the object drawn with the pencil of a beam is presented to the eye. And Secondly, as the Opticks tell us, *radius reflexus languet*, the beam begins to be weary, and is ready to faint, it gives a weak and languishing representation; 'tis an imperfect Vision. And O how dark is our knowledge of God here! What poor manifestations have we of his presence, in comparison of that sight which we look for hereafter! when his Essence shall be display'd with a most glorious Emphasis.

3. Seeing through a Glasse is a vanishing and transient Vision, as Saint *James* expresses it; *A man having seen his natural face in a glasse, goes his way, and presently forgets what manner of man he was.* A dying species could not make any strong impression. One direct view of an object is more full and satisfactory, then the often seeing it through a Glasse.

Our Apostle hath applied it to our purpose; *Knowledge passes away*, in respect of that weak and imperfect way of knowledge which we have here; for thus Saint *Paul* glosses upon his own Text; *When that which is perfect is come, then that which is imperfect, shall be abolisht.*

But besides all this, *Beza* and some others think, that our Apostle hath allusion to that way of knowledge which the Philosophers shew us, and so often speak of; That the understanding doth ἐπιβλέπειν φαντάσμασι, *intellectus speculatur phantasmata*, & thus

thus sees δι' ἐσόπλου ἐν αἰνίγματι. No light springs into the minde through the window of sense; the sense, that's the first receptacle of the species, which flowing from a material object somewhat thick and muddy, they must be clarified and throughly refined by the *Intellectus agens*, (for that they suppose) poured out from vessel to vessel, and taken off from the lees before the soul drink them in as her proper *nectar*. This remote and far-fetcht way of knowledge, Saint *Paul* opposes to the quick and present view which we shall have of things ἐν εἴδει ὀφθαλμῶν, when we behold them in *speculo divino*, we shall see in that Glasse clearly. But there is a place in 2 *Cor.* 3. 18. where Saint *Paul* seemeth to oppose his own expression; for there *to see through a glasse* may seem to import a clear and open Vision: Hear what the words say, *We all with open face beholding as in a glasse the glory of God, are changed into the same image from glory to glory, as by the Spirit of our God.*

A learned Critick hath well observed that the Hebrew מראה includes both, for it signifies both *vultus* and *speculum*. So that *to see* במראה may either be *to see* δι' ἐσόπλου ἐν αἰνίγματι, or else, διὰ εἴδους τοῦ πρόσωπου πρὸς πρόσωπον. I know such as I formerly mentioned would have recourse to their difference of ἐσοπτρίζεσθαι & κατοπτρίζεσθαι; but if we look more accurately into the words, I think we shall finde that even there *to see through a glasse*, implies a dark & imperfect vision. For the Apostle compares those present advantages which we in the Gospel have over them which were under the Law; they were all under *a cloud*, & *Moses* had *a vail* upon his face; but we ἀνακεκαλυμμένῳ προσώπῳ, *with open face behold the glory of God*; and yet it is but beholding it *through a glasse*: for thus the state of the Church under the Gospel is described, *Rev.* 4. There's a throne compassed with *a sea of glasse*, θάλασσα ὑαλίνη, *vers.* 6. Under the Law it was *mare æreum*, but now in the Gospel *mare vitreum*, clearer representations, as that renowned Interpreter of the *Revelation* observes. Well then, in reference to them under the Law we behold with open face, but yet in respect to that clear sight which we shall have hereafter, it is but κατοπτριζόμενοι τὴν δόξαν Κυρίου, and so it follows, *we are changed into the same image from glory to glory*: which though it may be thus understood, *from his glory we become glorious*; yet I doubt not but it is meant of the several degrees

grees of glory: and thus ἀπὸ δόξης εἰς δόξαν is *from grace to glory.* For grace is *Aurora gloriæ*, the dawning of the beatifical vision. Grace is glory in the bud, and glory is grace at the full. Surely glory is nothing else but a bright constellation of graces, happinesse nothing but the quintessence of holinesse. And yet if any shall much contend, that there *to see through a glass*, expresses a clear and unobscure vision, it is nothing prejudicial to our present purpose: for here Saint *Paul* doubles his expression, δι' ἐσόπτρου ἐν αἰνίγματι, *we see through a glass darkely, in a riddle*, ἐν αἰνίγματι.

Ænigma is properly *obscura allegoria*, an allegory with a mask on; it is a borrowed speech, and a cloudy speech. A knotty intricate speech sealed up and lockt from vulgar apprehensions, that's a riddle: and our knowledge of God here is thus cloudy and enigmatical, and that if you take in those three several wayes which are usually given of it.

First, by way of removal or negation, when we take away all such things as are inconsistent with a Deity. And thus the Scripture riddles him forth; *with him is no beginning of days, nor end of life. He is not a man that he should lie, or the son of man that he should repent. With him is no variableness nor shadow of turning, &c.* And in this sense *Dionysius* tells us that δι' ἀγνωσίας γινώσκεται, and he there admires τὰ ὑπερέκτα θεῖα σκότους ἀκτίνα, *the transcendent beams of divine darkenesse*; for so that *Areopagite* is pleased to speak. Now you will easily grant that this is a dark and cloudy knowledge, when we cannot tell you what a thing is, but what it is not: for *ex puris negativis nihil concluditur.*

Secondly, when we conceive of him in a superlative way, in a way of eminency and transcendency: and thus the forenamed Authour (if he be the Authour) speaking of his Being, saith that 'tis ἡ τῆς ὑπερεξαγαθότητος καὶ ὑπερπυξίας. Many divine perfections are scattered & broken amongst the creatures, as the same face may be represented in several Glasses; and all the excellencies of the creatures are collected, and meet eminently in God, as several faces may be seen in one Glasse. The creatures must be winnowed from all imperfections, and the finest and choicest of them must be taken to give some weak resemblance of a Deity; the ruddinesse of the Rose, and the purity of the Lilly; nay, the top and excellency of the Creation must be brought to shadow out the

Spouses

Spouses beauty; and yet that this knowledge is weak & imperfect, will easily appear. 1. Because these inferiour Beings are so grosse and material, as that the purest of them, the very quintessence and *flos creaturæ*, is meer dregs, if compared with so pure an Essence; its gold becomes drosse, its silver tinne. And when heavenly perfections are set out by the creatures excellencies, it is but a stooping low to humane capacity: The soul would be dazled at so bright a Majesty, unlesse he were clouded with such expressions. 2. This way of beholding him breeds rather admiration then begets knowledge; for when we hear of so goodly an Essence that hath all excellencies bound up in one vast Volume, we wonder what that should be: and admiration is at the best but *semen scientiæ*, or *abrupta scientia*, as the learned *Verulam* calls it, *a stupified kinde of knowledge*. 3. This rather sets the soul a longing, then gives it any true satisfaction. For when we hear there is so choice a thing, we long to know what it is; which was a sign we knew it not before, or but very weakly. For true knowledge satiates the soul, there is a complacency and acquiescence in it, especially when it is conversant about so high an object; so that this way is but dark and full of riddles.

Thirdly, when we consider of God by way of causality, in that vast influence which he hath upon all things, as with him is ἀκτὶς πηγαία ἡ ὑπερβλύζουσα φωτοχυσία, (as the supposed Areopagite) *Springing beams of goodnesse and overflowing effusions of light*, as he is *causa fontana*, a fountain-essence continually bubling forth, from whence the several drops of inferiour beings have their original: and as he is the main spring that sets the wheels of those petty entities on working: for *in him we live, move, and have our beeing*. Now this rather shews us that there is a God, then what he is; that there is indeed such a prime being, a self-being, an all-being, a giver of being, *à quo omnia, per quem omnia, propter quem omnia*, but still we are to seek what this being is; so that these apprehensions of him are very weak and shadowy, δι' ἐσόπτρου ἐν αἰνίγματι, *we now see through a glasse darkly*.

But then] *Then* when a believing soul returns to God that gave it, it sees him face to face, and fixes its eye upon him to all eternity. As soon as ever the soul is unsheath'd from the body,

it glisters most gloriously; as soon as ever it is unclouded from corruption, it shall beam forth most orientely; as soon as it is let loose from this cage of clay, it sings most melodiously: nothing hinders a Christian from a sight of God face to face, but the interposition of a grosse earthy body, it is deaths office, to break down this wall of separation, that the soul may be admitted into the presence of God.

Secondly, *Then*, at that general day of refreshment, when God shall sit upon his throne in beauty and excellency, as a centre of light, streaming forth to the glorious circumference of the four and twenty Elders, that sit κυκλόθεν τοῦ θρόνου, as it is in the fourth of the *Revelation*.

Face to face] πρόσωπον πρὸς πρόσωπον. This is opposed to *seeing in a glass*. 1. As a more immediate vision: 2. As a clear and perfect vision: 3. As a permanent and eternal vision: 4. As the Learned *Piscator*, (because those things which we see in a glass, are *à tergo*) *exceptâ facie & corpore proprio*.

In the words there is a plain allusion to that place in the 12. of *Numbers* the 8. where God promises to manifest himself to his servant *Moses*, פֶּה אֶל פֶּה אֲדַבֶּר בּוֹ וּמַרְאֶה וְלֹא בְחִידוֹת στόμα κατὰ στόμα λαλήσω αὐτῷ καὶ οὐ δι' αἰνιγμάτων, as the Septuagint render it very agreeable to our purpose, and that which is here פֶּה אֶל פֶּה & בְּמַרְאֶה is in other places, פָּנִים אֶל פָּנִים, and in *Esay* עַיִן בְּעַיִן, and is translated by S. *John*, στόμα πρὸς στόμα, by our Apostle elsewhere δι' εἴδους, and here πρόσωπον πρὸς πρόσωπον.

And yet we must not think, that by vertue of this promise, *Moses* had so full and beatifical a vision of God, as we expect hereafter in glory. No, it is spoken only of Gods communicating himself to him in a clearer way then he would to any of the Prophets: he would speak to them in riddles, to *Jeremy* in the riddle of an Almond-tree, of a seething pot, and so to the rest of the Prophets; I, but he conversed familiarly with *Moses*, as a man talks to his friend face to face. And as for *Moses* his Petition in the 33. of *Exod.* the 18. *I beseech thee shew me thy glory*, it was only a desire that God would shew himself in some corporeal resemblance, so as to assure him of his presence, that that would accompany him. And this is Gods answer, *I will make all my goodness pass before thee*. Besides, there is a plain denial; God tells him he cannot see his face; *Moses* saw no more of God

God then we do here, the back-parts of his glory; he saw them in a corporeal resemblance, and we in an intellectual vision. You see the allusion this place hath to that in *Numbers*.

Now as for the meaning of the words, *but then face to face*.

1. It is not meant of seeing Christ in his humane nature face to face, as *Job* speaks, *With these very eyes I shall see my Redeemer*; for thus the wicked also shall see him with terrour and amazement, when the mountains shall be esteemed an easier burthen, if they could but cover them from the face of an angry Saviour that will frown them into hell.

2. As for the errour of the Anthropomorphites, it is so grosse, as it neither deserves to be repeated, nor needs to be confuted.

3. I take it to be meant of an Intellectual beholding the very essence of God, according to that, 1 *John* 3. 2. *When he shall appear, we shall be like unto him, and see him as he is*, καθώς ἐστι, and yet it can by no means be a comprehensive vision: for that's a meer repugnancy, that a finite creature should grasp an infinite essence. Or by *the face of God* may be meant his glory and perfections; for the face is the throne of beauty.

In the following words S. *Paul* gives a plainer expression of that which before he had spoken more darkly.

Now I see through a glass darkely, now I know in part: but then face to face; but then I shall know even as also I am known. As when two see one another face to face, the one knowes the other by sight, as he is known by him.

Now I know in part] S. *Paul* on set purpose changes the person, that he may acknowledge his own imperfection. He had included himself before, *Now WE see through a glass darkely*. I, but he will do it more apparently, *now I know in part*; and when so great an Apostle inculcates his own defects, me thinks none should boast of their self-sufficiency.

2. *Now I KNOW in part*] Here is a reason of our imperfection here: *If the light that's in thee be darkness, how great is that darkness?* Knowledge is a leading Principle, and all graces follow it in a just measure and proportion: if we knew God more, we should obey him more; if we knew more of his goodnesse, we should love him more; if we knew more of his Majesty, we should fear him more; if more of his faithfulnes, we should

truſt him more; nay, if we knew him perfectly, all theſe would be perfect: when knowledge is compleat, obedience will be exact.

3. *Now I know IN PART:* according to the Syriack, *parum de multo.* 1. Little of that I ſhould know. 2. Little of that I might know. 3. Little of that others know. 4. Little of that I deſire to know. 5. Little of that I ſhall know hereafter in glory.

4. *Now I KNOW in part:* 1. Religion is no fanſie, opinion, or conjectural thing: no, we have a certain knowledge of God and his wayes here; we ſee through a glaſſe, though it be but darkly: there is truth in a riddle, though it be obſcure. 2. A Chriſtian begins his acquaintance with God here: he that knows him not *in part here*, ſhall never ſee *face to face in glory.* We have here the firſt glimpſes of heaven, a proſpect of *Canaan*, the προλεγόμενα of happineſſe, the initials of Glory.

But then I ſhall know, Τότε δὲ ἐπιγνώσομαι] ἐπίγνωσις & γνῶσις differ. Ἐπίγνωσις is ἡ μετὰ τὴν γνῶσιν τὸ ἀκόλουθον καὶ πλήρης καὶ δύναμιν κεκτημένη. It is bringing me better acquainted with a thing that I knew before, a more exact viewing of an object that I ſaw before afarre off. That little portion of knowledge which we had here ſhall be much improved, our eye ſhall be raiſed to ſee the ſame things more ſtrongly and clearly. Our knowledge here was but *ſcintilla futuræ lucis.* When the ſoul ſhall ſay as the Queen of *Sheba* did to *Solomon* in 1 *Kings* 10. *It was a true report that I heard in mine own land of thine acts and of thy wiſdom; howbeit I ſcarce believed the words until I came, and mine eyes had ſeen it, and behold the half was not told me. Happy are thy men, O happy are theſe thy ſervants that ſtand continually before thee.*

Even as alſo I am known. Καθὼς καὶ ἐπεγνώσθην. The words, if they be put to it, will endure a double Hebraiſme. *I ſhall know as I am known.*

1. I ſhall know as I am *approved*, *ſicut & agnitus ſum*; nay, *Chryſoſtome* makes καθὼς *Cauſal*; I ſhall know *becauſe* I am approved.

2. I ſhall know as I am *made to know.* Καθὼς καὶ ἐπεγνώσθην, that is, Καθὼς καὶ ἐδιδάχθην, ſaith *Beza*; and (which is a wonder) *Heinſius* agrees with him. Καθὼς καὶ ἐγνωρίσθην ſaith he; and indeed γνωρίζω is the ſame with the Hebrew הודיע, and he tells us

if

if we would render the words Hellenistically, they would run thus, ἐπιγνώσομαι καθὼς ἐπιγνωσθέσται μοι ὁ Θεός. *I shall so know as God is pleased to be known by me*, to manifest himself unto me. And yet *Piscator* rejects both these senses; the words themselves being sufficiently tempered with the particle καθὼς, which is not a note of equality, but of similitude, as in many other places.

And thus much may serve for explication of the text, for clearing the glasse, for opening the *Ænigma*. If you now look into the words, you'l finde them full of Spiritual Opticks. Here is *Visio reflexa*; for *now we see through a glass darkely*: and here is *Visio recta*; *but then face to face*. We will begin with the *Catoptrica*: *Now we see through a glass darkely*; and here I shall present my glasses to your view.

First, In the glasse of the *Creature*, *in speculo mundi*. This is a common and obvious glasse presented to every ones view, and there are some glimmerings of common light, a *lumen naturæ* diffused among all, by which they may see into it.

Our Apostle shews us this glasse in *Rom.* 1.20. τὰ ἀόρατα τοῦ Θεοῦ, *The invisible things of God from the Creation of the world are clearly seen*. The words in the fountain run thus, ἀπὸ κτίσεως κόσμου καθορᾶται, and deserve to be cleared from an unjust interpretation: for some would have ἀπὸ κτίσεως κόσμου, to be *à creatura mundi*: others *à creatione mundi, ex creatione mundi*: so *Beza*. But all these are farre enough from the meaning of the place: for their sense is, That the invisible things of God are seen by the creatures, or by the creation. It is true, our Apostle saith so much in this verse, but not in these very words; for then it should be ἐκ κτίσεως κόσμου καθορᾶται, when as I doubt not ἀπὸ κτίσεως κόσμου, is the same ἀπὸ καταβολῆς κόσμου, *à mundo condito*. *Piscator* and *Drusius* both meet in this, and the Syriack translation is clear for it מן שרמיתה דעלמא *à jactis mundi fundamentis*. And then the words speak thus much: From the first infancy of the world, ever since it was created, the eternal power and Θειότης, which are the τὸ γνωστὸν Θεοῦ, mentioned in the former *verse*, and the τὰ ἀόρατα τοῦ Θεοῦ, in the beginning of this *verse*, the eternal power and Godhead have manifested themselves, and the prime cause has been very apparent in those effects of his, which are here styled ποιήματα Θεοῦ, and could not possibly be produced by any inferiour Being. And as for that

which

which we render *is clearly seen*, in the Original it is no more then καθορᾶται. I know not how it comes to denote so clear a vision; sure it may well consist with ἐν αἰνίγματι, and yet withal they are *so* clearly seen εἰς τὸ εἶναι ἀναπολογήτους, which though some would have with ὥστε εἶναι ἀναπολογήτους, yet here I shall easily yield to the Learned Interpreter, and grant that it includes somewhat more.

This vast volume of the creatures set out by God himself without any *errata* in it, was printed in so fair a character, as he that ran might read it; and the least letter in it made shew of a most Divine impression. But alas! sin, besides weakning of the souls eye, hath soiled and defaced the book; and hence we come to see in it so darkly. And yet still the letters are visible, and carry with them the print of a Deity. The world is, as one calls it, *Ænigma Dei.* And it is full of Looking-glasses: for God hath communicated several resemblances of himself to the creature, as the face sheds that image or species upon the glasse whereby it self is represented. I need not speak of the blessed Angels, those pure and crystal mirrours, what glorious representations they give of their Creatour: Look but into your selves, and you will finde immortal souls, shewing forth that image according to which they were made; or if you will look up to that vast and polished Looking-glasse, you will see *The heavens declaring the glory of God, and the firmament shewing his handy work.* Or cast but an eye upon the poorest and most abject Being, and even there you will finde some faint resemblances of a Deity. For as in the most glorious creature, as a creature there is *aliquid nihili*; so in the most contemptible creature, as a creature, there is *aliquid Dei.* I, but the Atheist he shuts his eyes, *& quid cæco cum speculo?* what should a blinde man do with a Looking-glasse? And yet sometimes there are lightening flashes of terrour darted into him, and he begins with the Devils *to believe and tremble.* The Papists, as if there were not glasses enough of Gods making, they must have images of their own to put them in minde of God; their painted glasses: but surely they see through these very darkly: The Heathens they shall be judged for not ordering their lives, and dressing themselves according to this glasse; for resisting those reliques of primitive light that shined out so strongly upon

on them. Well, here are glasses, but we see in them very darkly, and that by reason of a double defect.

1. *Ex parte specnli.*

'Tis true, some of Gods attributes here clearly shew themselves; his power and soveraignty; I, and his wisdome, and goodnesse too; but those sweetest manifestations of his love, the treasures of free grace and infinite mercy, the whole plot of the Gospel, not the least shadow of these to be found. Now for this very cause, the *Gentiles* in *Eph.* 2. 12. are called ἄθεοι, because they were without the knowledge of God in Christ. You know they had a goodly company of gods, a whole troop of Deities: I, but they were without God in Christ, and hence they are styled ἄθεοι ἐν κόσμῳ, *without God in the world.*

2. *Ex parte oculi.*

1. *Adam* in innocency had a glorious soul full of light, bright and sparkling eyes, πυρὶ λαμπτόμενοι εἰκτίνω. He could read the smallest print, the least jot and tittle in the book of Nature. See how quickly he tumbles o're the vast volume, and in a name gives a brief glosse upon every creature, a concise epitome of their natural Histories. He had a fair portion of knowledge, if he could have been contented with it. I, but he would fain have more, he must needs be tasting of the tree of Knowledge; and hence springs our ignorance; we have ever since had an unhappy ὀφθαλμία, the soul hath been darkned and dimsighted. Perhaps it can see some goodly capital letters, some fair florisht character; I, but there are multitudes of beings in a small print, that it takes no notice of.

2. The soul might see more, if it would imploy it self more, and look oftner into this glass of the creatures. Meditation would raise the creature higher, and distil sweetnes out of every object. 'Tis περὶ τε πολυπετάζωσιν, as the elegant Moralist. The soul is busie with every thing it sees, as busie as a Bee; it goes from flower to flower, and extracts most precious sweetnesse.

3. Some eyes have been daz'led too much with the glitterings of the creatures, so as to take the servant for the Master; and have been so much in admiring the glasse, as they forgot the glorious beauty that is represented. What worship & adoration hath the Sun had? even almost as much as the great creator of heaven and earth himself; strange that they should see so darkly, as not to discern

discern the face from the veil that covers it. For the Sun is at best but *umbra Dei*, and *nubecula citò transitura*; a mere spot, a cloud, if compared with so bright an Essence; and as he saith notably, The Suns worshippers must needs be ἄθεοι κατὰ νυκτὸς, *Atheists in the night-time.* You have seen the glasse af the *Creatures*, and how in it we see very darkly.

Secondly, in *learnings* glasse, *in speculo scientiarum.* Learning brightens the intellectual eye, and clarifies the soul; the Hebrews wise men are פקחים *aperti*, men with eyes open; and it sets a man on higher ground, and gives him a fairer prospect of Beings, and many advantages over others. Διπλῆν ὄψασιν οἱ μαθόντες γράμματα, when as ἀπείρῳ γραμμάτων ὁ βλέπει βλέπων, they have eyes, and see not; I, but *these* see, and yet very darkly. What need I tell you how invincible doubts blemish their brightest notions? How the Naturalists head is non-plust with an occult quality, and he knowes not how to take it off: How the choicest Moralists are pos'd with the riddle of *summum bonum*, and cannot tell how to extricate themselves. Look up higher to Meraphysicks, which some style *fimbria Theologiæ*; I, but you may touch the hem of its garment long enough before you find any vertue coming from it. Converse but with the School-mens Works, and there you shall meet with *ænigmata in folio*, voluminous riddles. 'Tis their grand employment to tie a knot, and then see if they can undo it; to frame an enemy, and then triumph over him; to make an objection, and then answer it if they can; there are speculations enough, but if you see through them, it will be very darkly.

But if you could see very clearly in all these, yet how weak and insufficient are they to acquaint you with the *Arcana* of Religion, and the great mysteries of Godlinesse?

1. Some such as have been most eminent in them, and as he speaks, have had wits of elevation situated as upon a cliffe, but how little have they seen of heaven and heavenly things! *Aristotle* with the rest of the Heathen. What uncertain and fluctuating notions had they of a Deity? We are beholden to their dying speeches for most of their Divinity.

2. Many under the light of the Gospel, and furnisht with helps of humane learning; how strangely unacquainted are they with the knowledge of Christ crucified! A plain experienced Christian

Christian (notwithstanding all their Auxiliarie forces) onely by the help of a Bible, will put a whole army of them to flight: *Surgunt indocti & rapiunt cœlum*, when they in the mean time do but, as he speaks, *ornare Diabolum*; they become learned spoils, *Sapienter descendunt in infernum*, they go cunningly to hell. And yet me thinks none should be so silly and malicious, as to put the fault in learning, whereas there is no greater vicinity then between truth and goodnesse; and heaven is full of knowledge, as it is of holinesse; and it is brimfull of both.

3. Sciences themselves are weak and imperfect things, and therefore ἡ γνῶσις καταργηθήσεται, as our Apostle tells us, Knowledge shall be abolisht, and Tongues which are *vehicula scientiarum*, they shall passe away. So then in this Glasse we see but darkly.

Thirdly, in the Glasse of the *Scriptures*, *in speculo verbi*. This is a pure and spotless Glass representing the will of God unto us, an eternal Glasse that shall never be broken, more durable then heaven it self: *David* was looking in this Glasse day and night.

There are many false flattering glasses in the world; I, but here the soul may see its face in a most exact resemblance: it will shew the least spot and deformity; the sinfulnes of an idle word, of a vain thought, of a first motion, though without consent, the least tendencies to sin, the first bubblings up of corruption. It deals so plainly as many are offended with it, and swell the more against it; and thus *sinne takes occasion by the commandement*, as *Rom.* 7. Fond *Lais* breaks her Looking-glass, because it shews the wrinkles in her face: and gives the reason, *Me cernere talem qualis sum nolo, qualis eram nequeo.* Well, the Law that's a glass to shew us our spots, but it cannot wipe them off; I, but the Gospel is a pure well of salvation, there one may see them and wash them too.

In that Evangelical mirror you may see the face of a Saviour coming in an amiable way, with smiles of love, with offers of grace and saving mercy. Nay, the Gospel is called *the face of Jesus Christ*, 2 *Cor.* 4. 6. πρόσωπον Ἰησοῦ Χριστοῦ As suppose a glass when a man had once lookt to in it, should keep a permanent and unvanishing species of his face, though he himself afterwards were

absent; we might well say, There was the face of such a man; the Gospel is such a Glasse, Christ hath lookt into it, and shed his image upon it, and ever since it hath given most glorious representations of him: it is ἀπαύγασμα τῆς δόξης, καὶ χαρακτὴρ ὑποστάσεως αὐτοῦ, that I may borrow that expression in the *Hebrewes*: so that when we shall come to see him πρόσωπον πρὸς πρόσωπον in heaven, we shall be able to say, Surely this is the very Saviour that was described to me in the Gospel; ——*sic ille manus, sic ora ferebat.* And till we come to heaven it self, we cannot meet with more full manifestations of God and Christ, and all the mysteries of salvation, then in the word of God; and yet here we see but darkly.

For if we consider them under the Old Testament, how long was their comfort lockt up in that *Ænigma*, that primitive promise, which was *Aurora Evangelii*, the first dawning of the Gospel; *The seed of the woman shall break the serpents head?* and when truth began to shew it self in some fuller discoveries, yet still it was mixt with much obscurity.

They had a twofold glasse. 1. *Speculum ceremoniarum.* 2. *Speculum prophetiarum.*

1. In the glasse of the Ceremonies they saw very darkly. We could not look for much light where there were so many shadowes; where there were so many veils, they could not see face to face. That the Jewes worshipped a cloud for their God, was a meer calumny; but that they worshipped their God in a cloud, we will easily grant, for *all our fathers were under the cloud*, 1 *Cor.* 10.1. The Ceremonial Law was nothing else but an heap and miscellany of riddles: who amongst them could tell the meaning of them? nay, it is well if we that have the type and antitype meeting together, can give a just explanation of some of them. Well, this glass is now broken: for Ceremonies like false Looking-glasses represent the object with too much shadow; and yet still the scarlet whore will be dressing her self by them, because like flattering glasses, they make her seem fairer and more beautiful. *Majoresque cadunt altis de montibus umbræ.*

2. *In speculo prophetiarum. Prophetia est speculum in quo videntur futura.* Here they might see the presence of a defer'd deliverance, they might see the face of a promised *Messias*. *Buxtorf*,

torf, in his *Synagoga Judaica*, tells us that he is perswaded this is one main reason why the Jews are so ignorant of the *Messias*, because they are so little vers't in the Prophets; they spend their whole time upon the Law, but will not cast an eye upon them; He speaks of the modern Jews. God in much mercy hath given them glasses, and they will not vouchsafe to look in them: they were always an obdurate and stiff-necked people, rebelling against the Prophets, and they go on to fill up the sins of their fathers. Well, but yet the *Seers* themselves saw but ἐν αἰνίγματι, and they saw in them very darkly.

For 1. Prophecies (as the learned Verulam) have *gradus & scalas complementi*, climbing accomplishments, springing and germinant accomplishments. A Prophecie in the bud is not so easily seen as when it shoots out further, and spreads it self in larger growth: such passages in *Esay* as seem to us clear as the day, were to them dark and Enigmatical: and we see how obscure St. *Johns* prophecie seems to us. And the devil, who was always Gods Ape, he over-imitated here; for his oracles were wrapt up in so many clouds, and withal so full of fallacies, as none ever could tell their meaning till event had given the interpretation. The Prince of darkness would make all his sayings wear his livery: Divine prophecies are as clear as crystal, if compared with his cloudy oracles.

2. Prophecies at best are but weak and imperfect things, and therefore they also shall be abolished, no need of them in heaven: they were very beneficial to the Church Militant, to acquaint her with approaching judgements, and prepare her for intended mercies; but when happiness is present and compleat, no need of them then in the Church Triumphant.

Thus you have seen how they under the Law saw but darkly: and if Gods peculiar people had so little knowledge of him, in what grosse and palpable ignorance did they live that had none of this his light shining upon them; for *in Judah was God known, and his Name was famous in Israel. He hath not dealt so with every Nation, neither had the Heathen knowledge of his Law.*

And now if we look upon our selves that live under the light of the Gospel, even we in this Sun-shine see but darkly.

1. There are many *Evangelical riddles*, a God incarnate, a

crucified Saviour; which are such, 1. as the angels themselves see but darkly, and therefore they are still prying to see more. 2. Reason that great patron of unbelief wrangles against them; and yet reason it self will dictate thus much, That the mysteries of Religion should be above the reach of reason. 3. The greatest part of the world reject them: the Greeks esteem them foolishness: they think there is not so much in them as in a riddle; in that there is some hidden sense, but these are plain foolishnesse in their esteem; and *Evangelium* to the Jews is no more then גיליון און for so they blasphemously call it, *volumen iniquitatis.* They stumble at a crucified Saviour, and yet themselves were the crucifiers of him. The veil of the temple rent at his death; I, but the veil is still upon their hearts, and yet that e're long shall be rent too: and *they shall see him whom they have pierced, and shall mourn, and be in much bitterneſſe*; and confesse ὁ ἔρως ἡμῶν ἐσταύρωϑη, *We crucified our Love, we crucified our Saviour.*

2. There are many *Practical truths* which are meer riddles to carnal spirits; as to forsake all for a persecuted Christ, to cut off right hands, pluck out right eyes, pray for enemies, not to do evil that good may come thereof; these principles they can hardly digest; and there are many Christian priviledges which they know not what to make of, assurance of Gods favour, communion with him, hidden Manna, joy in the holy Ghost glorious and unspeakable. These and such like puzle their apprehensions; for they never entred into the heart of a natural man to conceive, it is too narrow for them to enter.

3. There are many *passages* which to Christians themselves are very dark and enigmatical, such as we cannot easily understand. The book of the *Revelation* is all veil'd with obscurity, the first thing we meet with almost are seven Seals: it is full of hidden secrets, and who is there that can unseal the book? Our adversaries the Papists catch at this, and are ready with a double inference: The Scriptures are enigmatical; therefore clear them with Traditions, therefore keep them from the people.

But 1. When we speak of the Scriptures darkness, it is but comparatively in respect of those bright manifestations we shall have of God hereafter. A pearl may be clear and orient, and yet dark in respect of a star: a star may be bright, and yet obscure if compared with the Sun. 2. All

2. All truths belonging to the Essence of a Christian, are plain and perspicuous: and there is an assisting Spirit, which though they perhaps may scoffe at, & some others may unjustly pretend to, yet without doubt it shall lead Gods people into all truth.

3. Is their *Cabala* so pure? are their Traditions so clear and crystalline, as that we shall see in them better then in the word? If you cannot see in a pellucid stream, do you think to see in a muddy standing pool?

But Secondly, The Scriptures are enigmatical, therefore keep them from the people. Nay rather, therefore explain them to them: therefore set up a faithful Ministery, whose *lips may preserve knowledge*, and acquaint them with the mysteries of salvation, and open to them these hidden oracles. And let the people themselves *search the Scriptures, dig for knowledge as for silver, & for wisdome as hid treasure.* Again, they had better see in a glass, though but darkly, then not to see at all; truth in a cloud, in a riddle is more amiable then a black & palpable ignorance.

Thirdly, they keep the Scriptures from them, not because they see in them so darkly, but lest they should see in them too clearly And above all, they lock up the *Revelation*, not as it is obscure, but because it threatens the seven hills so much. And thus we have lookt upon the third particular, the glass of the *Scriptures.*

Fourthly, *In speculo providentiæ.* Here Gods glorious attributes shine forth, his wisdome, justice, goodnesse, and the rest of that glorious constellation. And Providence sets before us examples, they are glasses in which we may see either the beauty of holiness, or else sins deformity. And it is no small felicity of this latter age, that we have the use of these glasses, the benefit of so many former examples; and yet we see in them but darkly, they are a *cloud of witnesses*, as it is *Heb.* 12. 1. though in another sense. Providence is very mysterious, and there is no readier way to Atheisme, then to question it when we cannot give a sufficient account of it. The *Indians* have a custome, once a year to cast a golden bushel into the Sea: and thus they think they set a measure and bound to its proud waves, so as it shall not invade their land. Their custome is ridiculous enough, and yet they are far more vain that go about *Deum suo modulo metiri*: to circumscribe an immense being with the narrow compasse of their reason. Audacious men, that go about to set Providence a

platform, which if it ſhall tranſgreſſe, it preſently paſſes the bounds of juſtice.

St. *Paul* that could have dived as deep as another, and brought up many precious pearly obſervations with him, yet dares not venture in, but ſtanding aloof off upon the ſhore, admires the vaſt and boundleſſe Ocean, and as one amazed, and almoſt ſwallowed up with the very conſideration of it, he cries out, ὦ βάθος, *O the depth of the riches both of the wiſdome & knowledge of God! How unſearchable are his judgements, and his wayes paſt finding out!* ἀνεξιχνίαστοι, his wayes are in the deep; there is no ἴχνος of them, not the leaſt print or *veſtigium*, no tracing of a Deity. That God from all eternity ſhould ſmile on *Jacob*, and frown on *Eſau*, and that before they had done either good or evil, that the one ſhould become כלי חמדה *vas deſiderii* σκεῦος εἰς τιμὴν, and the other כלי לא חפץ בו σκεῦος εἰς ἀτιμίαν, that God ſhould break open the heart of a rebellious ſinner by his efficacious grace, and deny ſufficient aide to one that hath improved his preſent ſtrength far better; that he ſhould ſhine out only upon ſome few ſpots of ground with the light of the Goſpel, and ſhut up the reſt in palpable darkneſſe; that he ſhould ſuffer his deareſt children to be wronged and inſulted or'e, when wickedneſs in the mean while triumphs ſecurely: theſe and many ſuch like are *ænigmata providentiæ*; we ſee in this glaſs darkly.

Fifthly, *In ſpeculo fidei.* Here we ſee δι' ἐσόπτρου, for faith is a ſure perſpective-glaſs, by which *Abrahams* aged eye ſaw Chriſts day though afar off; & the reſt of the Saints πρῤῥωθεν ἰδόντες τὰς ἐπαγγελίας, they ſaw them at a diſtance, & yet embraced them: a glaſs by which *Moſes* ſaw him that was inviſible. It is *ſpeculum coloratum*, and do's *imbuere objectum colore ſuo*: it can ſee a mercy in a judgment, & deliverance in an captivity, help in an exigency: & promiſes they are faiths glaſſes, and they ſpeak as the looking-glaſs in the Greek Epigram, ὡ μ' ἐσῇς; ἐγώ σε, *if you look on me, I look upon you*; if you apply me, I belong unto you.

And yet we ſee here but darkly: for faith it ſelf (not to ſpeak of thoſe many doubtings and waverings, thoſe rollings and inquietations of Spirit that accompany it: for many cannot reach to aſſurance, few attaine to a plerophory,) is oppoſed to viſion, 2 *Cor.* 5.7. διὰ γὰρ πίστεως περιπατοῦμεν, οὐ διὰ εἴδους: *we walk by faith, and not by ſight, & non per aſpectum.* Faith as it lives in the mount,

(for

(for *in the mount will the Lord be seen*) so it dies in the mount too like *Moses*, it never enters into the Land of promise; for it had its *Canaan* here, *A land flowing with milk and hony.*

Sixthly, *In speculo Sacramentorum.* Such great and transcendent mysteries as the apprehensions of Angels cannot reach unto, are here presentd to the senses.

Baptisme, that's a looking-glasse where the first beam of Gods favorable countenance shews it self, the first expression of his love to a sinfull creature. The laver under the Law was made of looking-glasses; and the laver of regeneration under the Gospel is its self a looking-glasse, and where you may see a God in covenant with you, and yet he do's not shew himself with a spreading and immeditate ray, but only in a sacramental reflex: and Baptisme, though it be stiled φωτισμὸς, yet we see in it but darkly, in a riddle, much like that of *cœlum in tribus ulnis.* You may see heaven in this well of salvation. As it was used by way of immersion, there was a riddle of the resurrection; as by way of sprinkling, ther's a riddle of sanctification. You would say, It were no wonder if I should tell you *the Infant* sees in it but darkly; I, but who is there *of riper years* that looks on this glasse, or makes any use of it? Who is there almost that spends a thought upon his Baptism?

And as for the sacrament of the Lords Supper, why, her's a glasse that Christ left with his dear Spouse when he went away from her, in which she may still see his face & be mindful of him. Τῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν, *Do this in remembrance of me*, and *do it to put me in remembrance of you*: for εἰς τὴν ἐμὴν ἀνάμνησιν, includes both. There is mutual aspect, and reciprocal glances between Christ and a beleeving soul in the sacrament. Christ looks upon the soul with a gratious eye, and the soul looks upon him with an eye of faith. And here are *ænigmata convivalia*, like that of *Samsons*, *Out of the strong comes sweetnesse.*

And thus we have shewn you the several glasses through which we see but darkly. There remaines the *visio recta*, a sight of God *face to face, to know as we are known.* But this hereafter.

READER,

What this to know as we are known *should be*
The Authour could not tell, but's gone to see.

FINIS.

THE WORTH of SOULES.

MATTH. 16. 26.

For what is a man profited, if he ſhall gain the whole world, and loſe his owne ſoul? or what ſhall a man give in exchange for his ſoul?

OUr Saviour in the foregoing words had told his followers; that if they meant to be his Diſciples, they muſt take up their croſſe & ſo muſt follow him. They muſt be willing to part with all things here below, if he ſhould cal for them; they muſt be content to trample upon all relations, for the love of a Saviour, if they ſtand in competition with Chriſt; they muſt be ready to lay all creatures and creature-comforts at his feet. Now becauſe this might ſeem ſomewhat an hard task, and not ſo eaſie and Evangelical a yoke as he had promiſed them: in theſe words he begins to ſweeten his commands, and to ſhew the reaſonablenes and equity of this, that he requires of them. You may well part with other things, for this will be a means to ſave your ſoul.

Now, ſays he, if you graſpe the whole world, and if you had it all in poſſeſſion, and ſhould lay it down all only for the winning of a ſoul, you would have no great cause to complain. Whereas if you could embrace the preſent world, and could gain it

it all; nay, if there were more words for you to enjoy, and if you could have them all only for the losse of a soul; you would have no great purchase of it. *What is a man profited?* There's a plain μείωσις, in the words more is meant, then is spoken: You would be so far from having any profit, as that you would have the greatest losse that is imaginable, the greatest dammage and detriment that such a creature is capable of. You would have changed Gold for drosse, and pearls for pebbles, χρύσεα χαλκείων ἑκατόμβοι ἐννεαβοίων.

Now our Saviour in these words, does as it were take a pair of ballances in his hand, the ballances of the Sanctuary; and he puts the whole word in one scale, and the soul of man in the other. This little sparkle of Divinity in one scale, and the great Globe of the world in the other. And the soul of man, this spirituall being: this heavenly sparkle; it does mightily out-weigh the great Globe of the world, the vast bulk of water, the huge fabrick of the Creation. The world 'tis weighed in the ballance, and 'tis found too light.

In the words you have these two things very considerable.

1. That absolute worth and preciousnesse that is in the souls of men, which is strongly imply'd and involv'd in the words. *D. The souls of men are exceeding precious.*

2. A comparative preciousnesse, which is most directly and expressely laid down in this, in respect of the whole world besides *D. One soul 'tis more worth then a world.*

For the first. The souls of men are very precious.

The preciousnesse of the souls of men will easily appear from these four severall heads of Arguments.

For though all men or most men that know what a soul is, will easily grant that their souls are precious enough; yet they don't attend to those severall respects in which they are thus precious, much lesse do they take notice of those severall results and consequences that flow from it.

Now this absolute preciousnesse and worth of the soul, does thus shew it self.

(1) From the severall *Excellencies* of the soul it self.

There is a fourfold excellency in the souls of men, which speaks them choise and precious.

1. The excellency of their *Original*; they are of a noble descent;

they came from the Father of ſpirits, from the Father of lights. God lights up ſouls in the world; they bubble forth from that fountaine of ſpirits, that ſpiritual Eſſence. They are the breaſt of a Deity; God breath't into a man a living ſoul. They are a beam of the glorious Sun; God beamed into a man a glittering ſoul. The body indeed 'twas rais'd out of the duſt; we dwell in houſes of clay, whoſe foundations are in the duſt. But the ſoul 'twas of an higher and Nobler Original. Yet there is a great deale of coſt beſtow'd upon the body; much Embroydery and Needle-work in that. *I am admirably made, I am curiouſly wrought, I am wrought with a needle,* ſaies the Pſalmiſt, *Acupictus ſum*; he ſpeaks it in reſpect of the choice and elegant compoſure of mans body, much needle-work in that; and then that's but the ſheathe of the ſoul, this casket for the Jewel to lye in. The ſoul 'tis like the Queens daughter in the 45 *Pſal. Her clothing is of needle-work, & ſhe is all glorious within.* Now all the workmanſhip that is beſtow'd upon the body, is only that it may be ſerviceable to the ſoul, that the ſoul may *Benè habitare*, that it may be a fit Tabernacle for the ſoul to dwell in; that thy ſoul may ſay, *'Tis good for me to be here.*

The body 'twas rais'd out of the duſt, but the ſoul ſprang from heaven 'twas נצמח βλάστημα ἐξ ὕψους, a bud of Eternity.

And truly that the ſouls of men ſhould not be *ex traduce*; it does ſomwhat degrade them from that height of excellency that belongs to them. I know that queſtion's full of bryers and thornes; but yet we may very well ſay thus much, that ſome Scripture-paſſages favour and countenance this moſt, that God ſtill breaths in men living ſouls, that they flow immediately from him in a way of creation; and that the ſoul and body do ſtill differ in their *Originall.* That's the firſt, the excellency of the ſouls Original.

2. The excellency of its *Operations.*

Do but look upon the ſeveral workings of the ſoul. Conſider the ſeveral layings out of the ſoul, & you'l ſee they have worth in them. Do but view the wheels and motions of the ſoul, the ſeveral faculties and imployments of them, and you'l ſee they are all choice and precious.

What ſhould I tell you of the Underſtanding crown'd with Beams, compaſt and ſurrounded with Light; of the Will ſitting like

like a Queen upon her throne, and swaying the Scepter of Liberty in her hand, with all the affections waiting and attending upon her.

Ther's a five-fold excellency in the workings of the souls of men.

1. The workings of the soul are *quick and nimble.* Material Beings move heavily. Matter clogs them, and dulls their motion. They go like the chariots of *Pharoah* in the red-sea; but spiritual Beings, they move freely and presently, like the chariots of *Amminadab*, they run with a cheerfull spontaneity. What quicker then a thought? what nimbler then the twincling of an intellectual Eye? 'Tis true, there is a weakness and irregularity in the souls motions, when its best workings are too flitting & desultory, too gliding and transient: but take the soul as 'tis regular and orderly in its motions, and then the freeness and presentness of its working; 'tis the high priviledg of a spiritual Being: For God, that is a pure spirit, is Omni-present in his motions; And the Angels, that are ministring Spirits, make haste of those glorious errands they are sent about: The wings of the Cherubims flye very swiftly. And the souls of men, that are next in motion, as they were next in Being, they doe the will of God on earth as 'tis done in heaven, with such freeness and alacrity.

2. They are *vigorous and indefatigable.* The wings of the Cherubims are not weary with flying, nor are the wheels of the soul weary with going, the sparklings of the soul never vanish; but every motion has immortality stampt upon it. Spiritual Beings in all their motions are never weary, nor out of breath; But material Beings, as they are dull and sluggish in their motion; so they are faint and languishing. The body, that's soone tyr'd. And yet (which is worth the observing) only animate Beings are capable of wearinesse: The Sun is not weary with shining, but is alwayes ready like a Giant to run's race; nor the fountain is not weary with flowing, but the the bird is presently weary with flying. Only animate Beings are weary, not by vertue of the soul, but because the body cann't keep peace with the soul. Thus many times the string breaks, when the Lutanist is not weary. *The Spirit is willing, but the flesh is weak.* The soul would fain be working, when the body is not serviceable. That which wearies the soul most, is to be quencht in its motions, to be dull'd

by an earthy body, by the interposition of that to be clouded, to have its wings clipt, so that 'twas said of that noble Platonist *Plotinus*, that he so liv'd ὡς ἀηχθόμενος ὅτι ἐν σώματός ἐστι, he was loath to be in the body, as others were loath to be in prison, as if he had cry'd out with the Apostle, *O who shall deliver me from this body of death!* And therefore the souls of just men made perfect, that are set at full liberty, they are never weary in their workings, never weary of praising God, never weary of singing Hallelujahs to him.

3. *Vast and comprehensive.* All beings they are within the souls Horizon. What cann't it grasp in its thought? what cann't it take in its eye? It can take in the several drops of Being, and it can take in much of the Ocean of Being. I deny not but some men have such narrow and contracted souls, as they can commerce with nothing but outward and drossy objects; they can scarce have a wish, thought, mind only earthly things; their Corn, and their Wine, and their Oile. But this only shews their souls degenerated from their native perfection, from their primitive glory. For the soul of it self is more large and spacious, and scornes to be bounded with material objects; it self is a spirit, and so it delights more in spirituals. Nay, it won't be bounded with reall objects; it will set up Beings of its own, *Entia Rationis*; Reason's creatures; such as the hand of Omnipotency never gave a real Being to.

And then the desires of the soul how vast are these, and comprehensive? the soul can quickly open its mouth so wide, as that the whole world cann't fill it.

4. *Self-reflexive and independent* upon the body. And these indeed are the choicest and most precious workings of all, the very flower and quintessence of an immortal soul. When the soul shall sit judge upon its owne actions; when it shall become *Speculum sui ipsius*, view its owne force, bid the body farewell, and even here become an *Anima separata*, withdraw and retire it self to its Closet-operations, to its most reserv'd and Cabinet-counsels. I could at large shew the excellency of these workings in several respects, but that I must hasten.

5. The workings of the soul are *secret and undiscernable.* The creatures eye cannot pierce them. *Who knows the things of a man, but the spirit of man that is in him?* The Devil cann't tell the

the thoughts of men; at most he has but a guesse and shrew'd conjecture, unlesse there be such as are of his own casting in; he has reason to know these, for they are his own.

If men had *fenestrata pectora*, there were scarce any living in the world. What mutual rage, and envy, and malice, and heart-burnings would they then behold? yet lest men should abuse this Priviledge, and from hence take liberty to sin, God often puts them in minde of this, that he searches and sees the heart; 'tis his great prerogative, and he is greater then the heart, then the soul, he knows all things.

This is the second particular, the excellency of the souls *Operations.*

3. The excellency of its *Capacity.* Do but consider with your selves, what a reasonable soul is capable of. 'Tis capable of the image of God. The soul it has his superscription; *in the image of God made he him.* Now there's little or nothing of Gods Image to be seen in the body; for God is a Spirit, and so stamps his Image upon the Spirits of men. And here indeed are some shadowings out of himself, some faint and languishing representations of a Deity. The soul 'tis made in the Image of God, and 'tis capable of such stamps and impressions as God is pleas'd to put upon it. 'Tis endow'd with reason, the apple of the souls eye. 'Tis capable of knowledge, of learning, of all the advancements and ennoblements of reason; but what should I speak of these? this will seem to some in the world no great matter; as good be without thē, or it may be better in their fond esteem; well then, 'tis capable of grace, of glory; sure they won't slight these too. 'Tis fit to be a companion of Angels, to bear them company to all eternity. Nay, 'tis capable of communion with God himself; they are the friends of God. The souls of men must make up a Church for him. They are fit to be the Spouse of Christ 'Tis the Apostles phrase, *That I might present you Virgin-souls unto Christ.* They are capable of such things, as *neither eye has seen, nor eare heard, nor e're enter'd into the heart of man to conceive*; the soul it self cannot conceive, what great things a soul is capable of. Though the workings of the soul were more vast and comprehensive then they are, yet they cann't reach them.

4. The excellency of its *Duration.* Do but think upon this a while; how that it shall run a line parallel to all eternity. The body

body indeed, 'tis soon resolv'd and crumbled into its first principles. *Dust thou art, and to dust thou must returne.* But *the soul returnes to God that gave it.* As it did not depend upon the body in some of its workings, so neither does it depend upon it in its Being. 'Tis a very remarkable speech that of St *John* to *Gaius*; *I wish* (says he) *that thy body prosper, even as thy soul prospers.* For most men in the world we might very well invert the wish; wish their souls prosper'd, even as their bodies prosper. But Saint *John* speakes it, of a living and a vigorous Christian, strong in the faith. *I wish thy body prosper, even as thy soul prospers.* For many times you know, in an aged and decay'd body, you have a lively vigorous soul; Old men are most famous for wisdome, *Nestor* is for counsel: In a languishing and consum'd body, you have many times a flourishing and well-complexion'd soul. Men of the livelieſt souls, are not alwayes of the strongest and goodlyest bodies, none of the longest lives. Sometimes the soul is so acute, as that it cuts the sheath of the body asunder. Sometimes the Lutanist scrues up the strings so high, as that they crack immediately. Many times the soul is in the full, when the body's in the wane.

That wch we usually call a lightning before death, some think 'tis but the souls finding of its former liberty, that's now to be loosen'd from the body, to be enlarged and set out of prison; and that makes it so chearful. To be sure there are (at least strong) & pregnant probabilities of the souls immortality to a natural eye, to a philosophical eye with common light: And they that tell us of the souls Mortality; we may very well question, what manner of souls they have; to be sure as the Psalmist speaks, *They are become like the beasts that perish.* Others are so far in love with the souls immortality, that they would have every soul immortal; sensitive and vegetative souls. But it shall suffice us that the souls of men are so; and this is the fourth excellency of the souls of men; the excellencie of their *Duration.*

And this is the first head of Arguments by which you see the preciousnesse of a soul, from the several excellencies of the soul it self.

(2.) If you would know the worth and pretiousnesse of a soul; Consider what value & esteem they put upon it, that are best acquainted with the worth of it. This is one of the wisest and surest

wayes,

wayes, to know the worth of a thing; to consider how they prize it that best know it.

See then how they value souls, that know them best.

I. *God himself*, the Creator of souls, 1. The Father of Spirits; He must needs know the worth of souls, for he made them, and he weighs the spirits of men, he has often put them into the ballance, and he knows the worth and weight of them. Now see how he esteemes them; He has laid out his thoughts from everlasting, for the bringing in of some souls to himself; he has pickt them out as his Jewels. The counsels and contrivances of heaven have been spent upon them. Now do you think that God will lay out his thoughts upon them from everlasting, unless they were very precious?

II. *Jesus Christ*, the great purchaser of souls, he bought them, and so must needs know the worth of them. It was no ordinary price that he paid for them neither; *You were not ransom'd with corruptible things, &c.* Now do you think that Jesus Christ would have laid down his own life, spent his own precious blood for them, except they had been very precious? There's nothing that does speak the worth and excellency of a soul, then what was laid down for them to redeem them. And these words in the Text are the words of him that bought souls; the words of Jesus Christ himself the great Redeemer of souls, he tells you, that one soul is more worth then a world.

III. *The Angels*, they are Spirits themselves; and so are more acquainted with the nature of Spirits then we are. See how they esteem them.

1. The *Good* Angels; what care do they take for souls? They are ministring Spirits for the good of souls. They pitch their Tents about them; they have charge of souls; they rejoyce at the conversion of a soul. Heaven is alwayes full of joy, brimfull of joy; but it runs over with fresh joy, when a soul is brought in to a Savior.

2. The *Evil* Angels, those great Plunderers of souls, those black and damned potentates, of Hell; the Devils, these know the worth of souls too well.

For (1.) What variety of temptations have they for the beguiling of a soul. How many thousand hocks and baits for the catching of a soul? How many designes and stratagems for the ruining

ruining of a ſoul? what ambuſhes and underminings for the undoing of a ſoul? how does he ſpread abroad his nets, and fill the world with ſnares, for the entanglings of a ſoul? what ſerpentine windings and workings, what depths and methods of deceit, what flatterings and inſinuations, and all for the deluding of a ſoul?

2. How does he rage when a ſoul is pluckt out of his paw? The whole legion of them is in an uproar and commotion; when they have loſt one of their priſoners, they look upon it as a great loſſe.

3. How does he envy Jeſus Chriſt, the ſaving of one ſoul? How does he think ſouls too precious for him? If all the powers of darkneſſe could hinder it, there ſhould not be one ſoul tranſlated out of their kingdome.

4. How does he glory and triumph in the conqueſt of ſouls? If hell were capable of joy, it would have it then, when ſouls are captivated by the prince of darkneſſe. Theſe are his *ſpolia ampla*, the goodly trophy's and monuments of his victory.

5. How many factours and agents does he imploy to bring in ſouls to his kingdome? how many are ſerviceable & inſtrumentall to him? and how do's he go up and down like a roaring lion, ſeeking whom he may devour? Do you think he would take ſo much pains about ſouls, if they were not worth it?

6. In his formal Contracts; he does not ſtand long a cheapning, he'l give them what they'l ask, he knows he cann't outbid himſelf. A ſoul is worth more, he knows, then he has to give for it.

7. How does this torment him, that he is in a chain, and can do no more hurt to ſouls? that there is an hook in this Leviathan, that he is reſtrain'd and limited ſo, as that he cannot have his will of ſouls.

So that by all this you ſee the *evil Angels*, the Devils, know the worth of ſouls too well.

And this is the ſecond head of Arguments, by which you ſee the preciousneſſe of ſouls, &c.

3. Arg. Becauſe *other things are precious* in reference to the ſoul. The worth of the ſoul puts a luſtre upon other things.

1. Precious *Faith*; why is that ſo precious? becauſe 'tis for the ſaving of a precious ſoul; 'tis ſuch a radical and eſſential Grace;

[*We*

We beleeve to the saving of the soul..

2. Precious *Promises*; why are they so precious? because they are for the welfare of a precious soul. Cordials to revive a fainting soul; balme for the healing of a wounded soul; restauratives for the recovery of a languishing soul.

3. Precious *Ordinances*; Why? but because God does here in especial manner display himself, and reveal himself to souls; He gilds them with his own glorious presence; they are the wells of salvation, out of which souls must quench their thirst.

4. Precious *Ministers*; why such a lustre upon that Calling more then upon others? why they so honorable, but because they are more immediately conversant about souls? The converting of souls, that's the crowne of the Ministery; *You are my Crown, and my Joy*, sayes *Paul* to his converted *Philippians*. No wonder then if contempt be pour'd out upon the Ministery, if once they come to neglect souls; if *Cura Animarũ* be made but a slight businesse. *But they that convert souls to righteousnesse*, sayes the Prophet *Daniel*, *they shall shine as the starres in the firmament*, they shall have a more bright and massy Crown, answerable to a greater degree of service.

4. Arg. If you would still see more clearly the worth and preciousnes of souls; do but consider the variety of *Gospel-dispensations* in respect of souls.

1. Those many *inventions* that are made to souls to come into Christ, that sweet Rhetorick, those strong motives, those powerfull perswasions, those precious wooings and beseechings of them. *We beseech you by the mercies of Christ*, by the bowels of a Saviour; *we beseech you, as if God himself should beseech you to be reconcil'd unto him*. Do you think there would be so much wooing and beseeching, if they were not very precious? Do you think the Spirit himself would so intreat, do you think the Holy Ghost would be so importunate with them else? Nay, these souls are so precious, as that he will have some for himself; he will take no denial, no refusal; Go and *compel* them to come in.

2. Consider those sad *Lamentations* that are made when souls will trample upon their own mercy; as Christ speaks to *Jerusalem*, in that passionate strain, and dips his words in tears; *O Jerusalem, Jerusalem, &c.* This great lamenting shews that 'twas the losse of a precious thing.

3. Know, that the *World is kept up* for this very end, for the bringing in of some souls for a Saviour. Do you think that God is at this vast cost and expence in maintaining this vast fabrick of the Creation, only for men that oppose him, and provoke him, and violate his Laws? No, 'tis for the gathering of his Jewels, for the binding up some precious souls in the bundle of Life. If 'twere not for this, the very pillars and foundations of the world would crack asunder.

4. Think upon the great *Preparation* that is made for the entertainement of souls; how that Christ is gone to prepare a place for them. What treasures of love and sweetness, what heaps of joy are stor'd up from them? what a weight of Glory? what Crowns? what Thrones? what glorious and unexpressible, and unconceiveable Priviledges shall they then enjoy?

Thus by all these several Arguments you have seene the worth and preciousnesse of souls.

Use. 1. And now when we consider the worth of them, we might even take up this sad lamentation; *How is this gold become drosse? how is the most fine gold changed?* the precious souls of men that were purer then Snow, ruddier then Rubies, more polisht then Saphirs in their first Original; now their visage 'tis blacker then a coal. How are they become the reproach of him that made them, the body's slaves, the devils captives, the scorn of every lust and temptation. Nay, you might even melt and dissolve into tears under this sad and serious consideration, that so few of these precious souls shall be saved; that there are so many of them that drop into hell irrecoverably. And though there be a generation of men in the world that will never go over this narrow bridg, unlesse they put on spectacles, that so they may tumble in more Artficially: men that lay down such large and reaching principles of so vast latitude, as that they scarce make it possible for any to be damn'd; men that winde the narrow gate in their own apprehensions; yet God has reveal'd his mind expressely, and 'tis the constant voice of the Gospel it self, that there are but few of these precious souls that be sav'd. And, which is more, that as for men of the rarest and most admirable endowments, of the choicest accomplishments, men of most orient and glittering souls; there are fewer of these then of others; *Not many wise, &c.* And yet all this comes not about because of any

any want of Gospel-provision: not but that there is Balm enough in *Gilead*, Oile enough in that horn of salvation; not but that there are abundance of bowels in God, which yearn towards the precious souls that he has made; but because men refuse his goodnesse, and abuse his mercy; imprison his truth, and shut it up in unrighteousnesse.

Now when men are told of the worth of their souls, when they are put in mind of their preciousnesse again and again, when they have all means for the welfare of their soul, and when they are directed in the wayes that tend to the saving of the soul; when they are convinc'd that such and such lusts fight against their souls; and when they know that the present season of grace is all they are sure of, for the welfare of their soul; If they shall stubbornly refuse their own mercy, and wilfully and violently rush into their own ruine; though their souls were ten thousand times more precious then they are, yet they perish deservedly.

Use 2. Me thinks therefore at length men should come to such thoughts as these: 'Tis time now to provide for our own souls; 'Tis time now to build for Eternity: *Tanquam semper victuri.* If he that does not provide for his own house, is worse then an Infidel; then surely, he that does not provide for his own soul is little better. Yet how many are there in the world, that live so as if they had no souls to save? many that take no notice of their own souls. These are spiritual Beings, and run not into their outward senses, and so they never mind them. These mens souls are so dark, as they can't see themselves. Others that do take some little acquaintance with their own spirits; yet how do they leave them in a rolling and fluctuating condition; how do do they venture Eternity? upon what strange uncertainties do they leave a precious soul? as he that was ready to die said, *He should know by and by, whether the soul were immortal or no*; that was all he made of it. Or, as that other, that complemented with his soul, in that sporting language,

Animula vagula, blandula;
Quæ tandem abitura es in loca?

And yet 'tis an impression engraven upon every Being with a Pen of Iron, & with the point of a Diamond. Nay 'tis a νόμος γεγραμμένος, stampt upon every Being by the finger of God himself, that is should look to its own preservation; to the maintaining of it self:

so that 'tis matter of amazement & astonishment, that the souls of men being such precious Beings, should look to their own welfare no more: And it can be resolv'd into nothing else, but into that same first and grand Apostasie from their God, the fountain of their life and happinesse. When they lost their God, they lost themselves; and when they fell off from him, they apostatiz'd from their own Essence. And now they mind the body, and take care for things here below, and neglect themselves; If there be any that can repair the ruins of Nature, or that can wrangle a little for mens estates? these shall have honour and esteeme in the world, and the things of the world at their command: But that they take care only for souls, these must live upō meer benevolence; as if the Ministers of the Gospel were nothing indeed but souls; as if they were properly Angels, that must assume a body, and deliver their message, and then must disappear. This does strongly convince that men prize their bodies and their goods above their souls; because men of such employments, Lawyers and Physicians these finde better entertainement in the world, then the Ministers of the Gospel.

Hence it is also that men neglect the seasons of grace, opportunities of mercie, advantage for their souls; which they would not neglect in other things. The Sabbath, the market-day for souls, how is it slighted, prophaned ?. yet the Sabbath was made for man: for the soul of man chiefly, for that it is the chiefe of man. And yet God has us'd very strong and powerful meanes to engage men to seek the welfare of their own souls. For out of his own infinite love and goodnesse he has by a strict connexion, knit and united by his own glory, and the salvation of souls together: He has wrought *Israels* Name in the frame of his own glory. That wheras if these two now were sever'd, a man were bound to seek the glory of God, before the salvation of his own soul. For though the soul be very precious, yet the glory of the Creatour of souls is infinitely more precious. God therefore out of the riches of his grace, has so joyn'd these together, as none can put them asunder. He that seeks the glory of God, does by this promote the welfare of his own soul; and he that seekes the saving of his own soul, does in this advance the glory of God. He that seeks the one, must seek the other also.

Use 3. If the souls of men be so exceeding precious, then admire

mire the goodneſſe of God, that does not leave them in the power of men.

1. Some ſouls, the ſouls of his own people are ſo precious, as that he won't leave them in their own hands. You know how *Adam* diſpos'd of his own ſoul, when he had it in his own keeping. And ſuch men as are left to themſelves, you ſee how they lay out their ſouls. But God has laid up ſome precious ſouls in a ſafe and ſure hand; they are laid up as a rich *Depoſitum* in the hand of a Saviour, and they are kept by his almighty power through faith unto ſalvation.

2. Souls are ſo precious, as that he won't leave them to the diſpoſing of other men. He keeps theſe apples of his eye under the lid of his own Providence. The ſword of an enemy can reach but the ſheath of the body. An enemy though never ſo fierce and furious, can but cut the ſheath of the body aſunder. *Fear not them that can kill the body*, and that's all they can do, &c. Yet ſuch is the fury and implacableneſſe of men, as that if they could reach the ſoul, that ſhould be the firſt they would ſtrike and wound; and they would damne other mens ſouls as ſurely as they do their own. As that deſperate *Italian*, that having an enemy of his at advantage, threatned to kill him unleſs he would curſe and blaſpheme & renounce his Religion; that fooliſh man too covetous of a frail and fading life, yielded to him; but aſſoon as he had ended ſuch blaſphemies as were perſcrib'd him, the other ſtabs him preſently, and then triumphs and applauds himſelf in his bloody victory: O, ſaies he, 'tis a kindly and delicate revenge; O, 'tis an orderly and methodical revenge, firſt to damne the ſoul, and then to ſtab the body. You ſee what the rage and fury of men would reach unto; but that God has ſet ſouls, ἐξω βολης.

3. And therefore thou that wilt truſt him with thy precious ſoul, wilt not truſt him for things here below? Wilt thou truſt him for Eternity, and not for a moment? wilt thou truſt him with the Jewel, and not with the caſket? wilt thou truſt him for thy Soul, and not for thy body, thy ſtate, thy name? Think upon our Saviours Argument: *Conſider but the Lilies of the field*; they that have but vegetative ſouls, two or three removes off from matter; *They neither ſpin nor toil*: why ſhouldſt thou then have ſpinning and toiling thoughts? will he not much more take care for thee?

Uſe. 4.

Use. 4. See here the top of Antichristian fury; his cruelty to souls, as if the souls of men were Antichrists slaves, to be hurried up and down at his pleasure; as if an heap of precious souls, were but Antichrists foot-stool, for him to get up to his throne by. Consult but with that place in the 18. of *Rev. vers.* 12, 13. You'l see there, that Antichrist trades there in very rich and costly commodities, *Gold, Silver, Pearles, Purple, Silke, &c.* But amongst the rest, he has one more precious then ordinary, and 'tis a sure and staple commodity that he trades in, and 'tis in *the souls of men.* And that which bespeaks the ruine of Antichrist, & cries aloud to that God to whom vengeance belongs, & 'twil pour out the very dregs of the vials upon him; his deluding of souls, his imposing upon souls, his multiplying the bricks, putting out the eyes of souls, making them grinde at his mill, to go round in an implicite faith; & like his slaves he buyes them and sels them at his pleasure. The blood of souls is the paint of that same spiritual *Jezabel*, and the Scarlet of the Babylonish whore; 'tis double-dy'd in the blood of Saints.

Use. 5. This speaks aloud to the prophets, and sons of prophets, that they would lay out all their golden talents, and precious opportunity for the welfare of souls; not only their own souls, but for the souls of others too; to be men of publick influence, to spread light abroad in the world. 'Tis the strongest expression of love you can shew to a Saviour; *Peter loveſt thou me? feed my sheep, feed my lambs:* Let this be a token of thy love, and signe that thou lov'st me. Does not it pitty you to see so many precious souls famisht for want of the bread of Life? so many ignorant souls rushing upon their own ruine for want of light; so many souls poison'd with unsound doctrine & strange opinions; so many unstable souls beguil'd by rude & illiterate men that torture the Scriptures, and feed men so, as if Non-sense were the only *Nectar* and *Ambrosia* for immortal souls to live on. Don't you see how thirsty souls are, that they will drink in muddy waters? had not they rather, think ye, drink in pure and cristalline streames? Do they take in Errour so fast, and would not Truth be more pleasant to them? You are the hope and the expectation of souls; if you should frustrate and disappoint them, whither should they go, or where should they betake themselves? Where shal the thirsty soul go, unless the fountain afford it some streames?

ſtreames? where ſhall the new-borne ſoul ſatisfie it ſelf, unleſſe the breſts afford it ſincere milk? How ſhall the wandering ſoul find out its way, unleſſe the Seers and Watchmen be pleaſed to direct it? how ſhall ſouls be ſeaſon'd with grace, if the ſalt it ſelf be unſavory? If the eye be darkneſſe, how great muſt the darkneſſe be? O lay out your ſelves ſo, as that thouſands of ſouls may bleſſe you, and have cauſe to bleſſe God for you. *Truly the harveſt is great* and precious, *and the labourers are few; pray ye therefore the Lord of the harveſt, that he would ſend forth labourers unto his harveſt.*

FINIS.

'By-ends.' Chilvidale 57.

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